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Pages 1—24 should have been numbered 253—276.

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ROYAL ASIATIC SOCIETY, CEYLON BRANCH.

THE LAWS OF THE BUDDHIST PRIESTHOOD.

By the Rev. D. J. Gogerly.

In the Papers laid before the Society respecting the laws relative to the Ordination of Buddhist priests, the different precepts are literally translated in the order in which they are recorded in the *Mahá Vaggo.* But this mode, although exact, is tedious, and therefore will be abandoned in this, and the following Papers. The substance of the precepts will be given, with such observations as may tend to elucidate them.

It has been previously noted, that Buddha declined the formation of a code of laws for the government of the priestly order when he was requested to do so by Sáriputra, one of his chief priests; stating, that it would be more advisable to legislate as circumstances should arise requiring directions to be given. The precepts thus given were afterwards arranged under separate heads. The *Párájika* and *Páchittiyaṉ* divisions contain the Moral precepts, binding upon every member of the order. The *Mahá Vaggo* and *Chúla Vaggo*, contain the Ecclesiastical laws, and the *Pariwára Páṭho* is a technical recapitulation and explanation of the other four sections of the *Vinaya Piṭaka.*

The second chapter of the *Mahá Vaggo*, explains how the *Póya*, or *Upósatha* days were instituted, and gives the rules of their observance. The *Póya* days are, up to the present time, observed by all Buddhists, who on

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the changes of the moon attend their temples, make offerings, hear the discourses of Buddha read, or his precepts explained, and devote a portion of the day to meditation, and other religious observances. But the days of the New and of the Full Moon are regarded by the priests as days of peculiar solemnity, each priest being required to be present at a general assembly of the order, at an appointed place within the district, in which he resides, that his moral conduct may be investigated: and if he have been guilty of any irregularity, he must confess it, and submit to ecclesiastical discipline.

The institution of the *Upósatha* resulted from the recommendation of Seniya Bimbisára, the king of Magadha. He observed that the teachers of the *Paribbájaka* sect were accustomed, on the days of the changes of the moon, to assemble their followers and preach to them, in consequence of which they became very popular.

He waited on Buddha, stated the fact, and requested him to direct his priests to adopt a similar course of proceeding. To this Buddha assented, and calling an assembly of his priests directed them to meet on the days of the New and Full Moon, and on each intervening eighth day. They accordingly met on the days now known as the day of New Moon, the eighth day, the fifteenth day, and the eighth day after the fifteenth day.

At first they remained quite silent when assembled, as they had received no directions how they were to conduct themselves. When it was reported to Buddha, that the people were much dissatisfied with these silent meetings, he directed that on each day of assembling, they should preach to the people, and explain the doctrines of their religion. It also occurred to him, that it would be advantageous if, on the New Moon, and on the fifteenth day of the month, the priests, in addition to their public preaching, should hold a private meeting in which the Moral precepts, called the *Pátimokkha*, should be recited,

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and the obedience or disobedience of each priest be ascertained, that thus the purity of the priesthood might be secured. For this purpose, he directed that certain boundaries should be determined on by the *Sañgha*, (or assembly of the priests,) and that all the priests living within that boundary should meet together on the days appointed.

The boundaries are in no case to include a district more than three yoduns (about 40 miles) in extent; and they are not to be intersected by a river, unless there be a bridge or ferry boat, by which the priests may pass without danger: neither shall one large boundary include smaller boundaries, but each district must be distinct from every other. If a priest reside in a jungle, the boundary shall include the space of 300 feet around his hut. If priests be in a vessel, or on a bank, or rock, within a river or lake, so far as a man can throw water, is to be accounted a boundary.

There may be many residences for priests within a district, but the *Upósathu* services are to be conducted in one place only, which place has been previously consecrated. This *Upósatha* hall is to be in general near to the residence of the senior priest of the district. All the priests who are in the district at the time appointed for the meeting, shall assemble in this place: if the number be such that they cannot be accommodated in this one room, a porch, or a verandah, may be added to it; and after it has been consecrated the whole building will be one *Upósatha* hall. Notice of the time of meeting shall be given by the senior priest. No layman is to take any part in the proceedings.

Priests are not allowed, except in their own residences, to be without their three robes; but as at times in coming to the *Upósatha*, their upper garments may become wet, permission is given to lay aside one of them, if necessary, during the service.

The *Upósatha* service consists of five parts:—

1. The opening service.

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2. The recital of the laws concerning *Párájika* (leading to expulsion).

3 The recital of the laws concerning *Sanghádisesa*, (leading to suspension).

4. The *Aniyata dhamma*, or doubtful cases.

5. The minor offences in detail.

In general, the whole is to be recited, and the necessary enquiries to be made: but in case of danger from armies, thieves, demons, or other injurious things, the service may be shortened. The service is to be conducted by the senior priest, or by some competent person nominated by him in the General Meeting, who is not to be impeded in the performance of his duties by any of those present, upon pain of ecclesiastical censure. The precepts are to be recited in a clear and audible voice. If any priest have a charge to make against another, he is previously to intimate his intention to the person against whom the charge is to be brought: if this notice has not been given, the accusation is not to be heard. No groundless charge is to be made, under pain of censure; and if an unjust sentence has been passed by the *Sangha* against any person, it may be put aside if four or five members are of opinion that it should be disallowed: if only two or three members dissent, they may enter their protest: if only one, he may say, "I do not agree," and thus record his dissent.

The senior priest is to command a junior to sweep the *Upósatha* hall, to arrange the seats, and, when necessary, to light the lamps. If the junior refuse, he is to be placed under censure.

No priest within the district is allowed to be absent without a sufficient reason being stated: if he be detained from the service by sickness, he is to make to another priest a declaration of his own purity, and of his assent to the meeting being held, (that is, that he is not acquainted with any reason why it should not be held): otherwise he

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is to be brought on his couch to the place of meeting. If he be placed under restraint by enemies, so as to be unable to attend, the *Sangha* is to depute a member to see him, and to receive his declaration of personal purity, and of his assent to the meeting being held.

The senior priests must be present before the *Upósatha* service is commenced.

If from any cause, a minority of the priests in the district commence the service, and afterwards a number larger than those present at the commencement should come in, the service is to be re-commenced: but if the members, who come last, be only equal to those who commenced the service, or fewer, the service is not to be re-commenced, but only the declaration of personal purity to be received from those who came last.

It is necessary that five priests should be present to constitute a *Sangha* for ordinary purposes; but if only four be present, the *Upósatha* service may be attended to: if there be only two or three persons, they may state their own personal purity.

If any one has been guilty of a fault, he must go to a pure priest, and having removed his robe from one shoulder, kneel down before him, and with uplifted hands confess his fault: if he profess himself to be sorry for what he has done, and state his determination not to repeat the offence, he may be absolved. But this applies only to minor transgressions: absolution from the crimes called *Sanghádisesa*, can only be granted by the *Sangha*.

The *Pátimokkha*, which is directed to be recited at every bi-monthly *Upósatha* meeting, contains the whole of the precepts recorded in the *Párájika* and *Pachiti* divisions of the *Vinaya Piṭaka*, but without the reasons for their enactment, or the adjudged cases recorded in illustration of the law. The priests being assembled in the *Upósatha* hall,

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the officiating priest commences the service, by enquiring if the room has been swept, the seats arranged, and water provided for drinking. He then proceeds to enquire, if there be any objection to the meeting being held, and whether it be the proper time for the recital of the *Pátimokkha.*

After these preliminaries, he states, that with the permission of the *Sangha,* he will conduct the service, and that after each section of the *Pátimokkha* has been read, the question will be put thrice, "Are all the members present free from the breach of any one of these precepts ?" If any one be guilty, he is to confess it: if he be free from guilt, he is to remain silent. They are reminded that this is an appeal to each person, and that to remain silent when they know themselves to be guilty, is a great crime. He then recites the four precepts contained in the *Párájika* section.

The Párájika Section.

[The penalty attached to a breach of any one of these four precepts is permanent expulsion from the body.]

I.—A priest not having confessed his inability to obey the rules binding on the priesthood, and thus withdrawing himself from the community, who shall have carnal intercourse with any being, human, animal, or super-human, is *Párájiko,* and is expelled.

II.—Any priest, who, with a dishonest intention, shall appropriate to himself any property, (to the amount of one rupee or more.) which has not been given to him, is *Párájiko,* and is expelled.

III.—A priest who is guilty of taking away human life, or is in any way accessary to that act, either by word or deed, is *Párájiko,* and is expelled.

IV.—A priest who shall falsely assume a high spiritual character, and the super-human power connected with that character, is *Párájiko,* and is expelled.

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The Saṅghádisesa Section.

I.—He who wilfully pollutes himself, is guilty of *Saṅghádiseso.*

II.—A priest, who, with an impure intention, comes in personal contact with a woman, either by taking her hand, touching her head, or by touching any other part of her body, is guilty of *Saṅghádiseso.*

III.—A priest, who, with a corrupt mind, holds libidinous discourse with a woman, is guilty of *Saṅghádiseso.*

IV.—A priest who endeavors to excite a woman to have criminal conversation with himself, is guilty of *Saṅghádiseso.*

V.—A priest who carries messages between the sexes, whether to promote marriage or concubinage, is guilty of *Saṅghádiseso.*

VI.—A priest who procures a residence to be built for himself, must not have the house larger than 12 cubits of Buddha's measure in length, and 7 cubits in breadth; he must have it consecrated by priests, must choose a place free from danger, and surrounded by an open path. He who neglects any of these things is guilty of *Saṅghádiseso.*

VII.—A priest who procures a Vihára to be erected for his own residence, in conjunction with other priests, must assemble priests to consecrate the site, choose a place free from danger, and surrounded by an open path: otherwise he is guilty of *Saṅghádiseso.*

VIII.—A priest, who, with an evil intention, brings a groundless charge against another priest for the purpose, of having him expelled from the priesthood, is guilty of *Saṅghádiseso.*

IX.—A priest who shall avail himself of some circumstance foreign to the charge, to substantiate that which would lead to the expulsion of another priest, is guilty of *Saṅghádiseso.*

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[This is thus illustrated: A priest violently hated two eminent members of the body, a male and a female, and brought a charge against them of incontinence. To substantiate this charge he procured two goats; to the male he gave the name of the priest to be accused, and to the female that of the priestess. Having seen the animals copulate, he stated that he had witnessed the act of criminal conversation between M. and N., giving the names of the priest and priestess.]

X.—He who endeavors to stir up strife or promote schism among the priests, shall be thrice exhorted to abandon his efforts. If he listen to the exhortations, it will be well; but if he disregard them, he is guilty of *Sańghádiseso.*

XI.—If two or three priests shall become partisans of any other priest, and agree to affirm the correctness of whatever he may do or say, stating, "He speaks and acts in accordance with our views: his declarations are consistent with truth and discipline, and we perfectly agree with him"; they shall be thrice warned to abstain from such partisanship; but if they persist in their course of proceeding, they are guilty of *Sańghádiseso.*

XII.—If any priest be an evil speaker, and when he is reproved for any act contrary to the precepts, shall improperly say "Hold no coversation with me either for good or bad: keep your observations to yourself and do not interfere with my concerns; I also will abstain from making remarks on your proceedings"; and shall thus impede the harmony of the community; he shall be thrice exhorted not to continue in this state. If he submit to this counsel, it will be well: if not, he is guilty of *Sańghádiseso.*

XIII.—If any priest residing in the neighbourhood of a town or village, shall be a corrupter of public morals by his own improper practices: and if this conduct is seen or heard of by other priests, they shall state the facts to him and advise him to leave that neighbourhood.

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Should he reply, you are self-opiniated and partial in your judgments, endeavoring to terrify priests with your threats: they must reply, Speak not thus, your improper conduct is generally known; it is advisable that you should leave this place. Thrice they are thus to admonish him; if he obey the admonition it will be well; if not, he is guilty of *Saṅghádiseso.*

When any one is guilty of any of these crimes he is to be suspended, and placed under the supervision of the other priests for as many days as he concealed the crime, and for six days additional. When he is sufficiently humbled he may be restored to his former position as a priest, but this can only be done by a Saṅgha of twenty members.

End of the thirteen *Saṅghádisesa.*

(*To be continued.*)

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NOTES ON THE MYTHOLOGICAL LEGENDS OF THE SIṆHALESE.

BY JAMES DE ALWIS, ESQ., ASSISTANT SECRETARY.

There is no reasonable doubt entertained at the present day, as to the belief that Asia was "the country in which the worship of the deity became first corrupted by human inventions, and finally degenerated into a system of idolatry, where the adoration of the creature was substituted for that of the Creator."* There is abundant testimony to prove that both Greece and Rome obtained their religious worship from Asia.

From the position which Ceylon occupies in a geographical point of view, it can hardly be doubted, that the systems of Mythology known to the Hindús, found an early and easy passport to Ceylon. However much the Indian system is opposed to the tenets of Buddhism,† the religion of Laṅká; the Siṇhalese poets have never, it seems, scrupled to adopt that which was used by their Hindu neighbours.‡

* Tooke's Pantheon, Introduction, p. 9.

† *Ramayana Barata—etuluvadedummulyuta—kimutbasnirata, &c.* See note in my Sidath-Sangarawa, pp. xi, xii.

‡ It is in accordance with such a feeling, that thoughtless native Protestants consider it not improper to take part in Buddhistical ceremonies, or that Buddhists themselves, under various circumstances, shew an attachment to the forms of Christian worship, believing it by no means inconsistent with their own faith, which inculcates all the virtues which ennoble the soul, besides reverence to parents, charity to the poor, humanity to animals, and love towards all mankind. The case, however, with Siṇhalese Roman Catholics is different; and the difference is owing to the rigid requirements and ecclesiastical discipline of that Church. And it is a remarkable fact, that amongst the Siṇhalese *Roman Catholics* there is no wavering of mind, no partnership faith (if I may so call it), and no hankering after the religion of their forefathers.

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In the creed of the Buddhist some of the Hindú deities are, however, not regarded as the others are—'mere creatures of fancy,' 'the metaphors of poetry,' and 'the personifications of nature.' Some are recognized in Buddhism as really existing beings, and to them the Buddhist makes offerings.* Of these we shall treat in due order.

The object of this Essay is a brief inquiry into the Siṇhalese Mythology, as it may be gathered from our poets; and in that investigation it will be our endeavour slightly to compare the systems known to the East and West.

There are two sources from whence the Siṇhalese have obtained their Mythology :—1st, Their Religion or their *bana*, the Buddhist scriptures; and 2nd, Tradition, or that which is found in the works of Hindú writers.

Under the first head may be mentioned, not only the fabulous *déviyo* recognized in Buddhism, and to whom homage is paid by the votaries of Gautama; but also the fabulous system of the universe, and its gods and *nágas* : and under the second head are comprehended the metaphors and allegories of poets, the personification of abstract notions, or symbolic representations of the powers or attributes of nature, the planetary system, and its influence on man.

Innumerable are the worlds of the Universe. Each system or *Sakwala*, scattered throughout the infinity of space, has its own sun, moon, and stars. The earth with its visible sun and moon, and its heavens and hells, constitute the *Magul-sakwala*, which is surrounded by a rock called the *Sakwala-gala*. The earth has in its centre the *Mahamera*, around which are oceans, mountains, continents, lakes, islands, &c. The earth is 240,000 yojuns, or 3,840,000 miles, in solidity.

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* But some of them are not objects worthy of adoration. The "Pújávaliya" compares the folly of those who 'listen to the teachings of Siva or Vishnu,' to the Brahman in the legend [see Hardy on Buddhism, p. 472.] who was deceived by the Jackal. "They will be deceived likewise, and the object at which they aim will not be attained."

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It rests on *Jala-poḷowa** or the world of waters, 7,680,000 miles in depth; and this is supported on *Wá-poḷowa*, or world of air, 15,360 miles deep; and this again rests in a vacuum called *Ajatákáṣa*.

"Thales," says a late writer, "entertained the idea, that the earth floated on the ocean, whilst Democretes taught that it rested on the air like a bird with its wings outspread." The Buddhist doctrine is in accordance with these opinions. When Milindu, king of Ságal, said to Nágaséna, that he could not believe that the earth was supported by the world of water, and this by a world of air, the priest took a syringe and pointed out to him, that the water within the instrument was prevented from coming out by the exterior air; by which the king was convinced that the water under the earth might be supported by the *Ajatákáṣa*.† Professor Wilson, in his *Vishṇu Purána*, says, "The supreme being placed the earth on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the water."

One of our poets, in extolling the praises of Buddha to the skies, says, that "the beams of his rays dived through *Wá-poḷowa*, and thence proceeded to the end of the immensity of space, *Bawaga*,—and thence spread themselves throughout the whole *Sakwala* or universe:"

වාපොලවෙහි කිමි ද   මුළු සක්වලැ විහි ද
ගැවසී ගොසින් බවග ද   දිවෙව් රැළ්දී මුනිඳු රැස්කා ද

Káviyasékhara.

* According to some of the Hindú legends, the earth rests upon the back of a tortoise. Thus, in the play entitled *Maláti and Madhava*:—

'Thy foot descending spurns the earthly globe,
Beneath the weight the broad-backed tortoise reels.'
Hindú Plays, ii. p. 58

According to another passage in the *Mudra Raksha*, the earth is supposed to rest on the heads of *Sésha*, a snake of innumerable heads.

'A weary burden is the cumbrous earth
On *Sésha's* head, but still he bears the load.'—ib. p. 185.

† One of the causes of an earthquake, according to Buddha; see Bengal A. S. Journal, vii. p. 1,001.

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That which first demands our attention, as the theme of every poet, the personification of strength, firmness, and greatness, is the *Maha-mera* or Mount Meru,* the Olympus of the Greeks.

තර තර සුමෙර තද තෙද දිමුතු දිවසුර—*Sẹḷalihini Sandésa.*

The *Vishṇu Purána* and the Buddhist scriptures place it in the centre of Jambudwípa. It is represented like the Olympus, to reach the skies, and so high, that a stone, if let fall from its summit, would not reach the earth in four and a half months.

> " A brazen anvil falling from the sky,
> Through thrice three days would toss in airy whirl,
> Nor touch the earth till the tenth sun arose."
>
> *Elton's* "*Hesiod, Theog.*" 893.

Like, too, the Olympus on which the Gods were assembled by Zeus, Mount Meru is the resorting place of the gods, the abode of *Ṣakra*, or the Indra of the Hindús.

මෙරමුදුනෙහි සිටි-සුරිඳු පඬුපුල් අස්න උණුවී—*Guttila-kávya.*

Maha-mera is of various colours: on the east, it is like silver; on the north-east virgin gold; on the south sapphire; on the south-east azure blue; on the west coral; on the south-west blue; on the north gold, and on the north-west bright gold. These colours are imparted to the adjacent rocks and oceans. Hence, the "Milk-white-ocean," or *Kiri-muhuda*, which we shall hereafter notice under the second head.

This great mountain is alternately surrounded by seven oceans and rocks,† and probably it is these seven rocks

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* "I had almost forgotten that *Meros* is said by the Greek to have been a mountain of India, on which their Dionysos was born, and that *Meru*, though it generally means the north pole of the Indian Geography, is also a mountain under the city of Naishada or Nysa, called by the Grecian Geographers *Deonysipole*. and universally celebrated in the Sanscrit poems."—*Sir William Jones's Works, vol.* i. p. 264.

† "According to the geography of the Puránas," says Professor H. H. Wilson, in his Hindú Plays, ii. p. 58, "the earth consists of a series of central circles and six other annular continents. separated from each other by as many oceans of different fluid substances."

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which the Bráhmans regard as the seven insular continents, which are severally surrounded by oceans. It is said, that Priywritta drove his carriage seven times round the earth, and the seven seas are the seven ruts left by its wheels. The poet in alluding to the seven rocks, which are *Yugandhara*, *Ísadhara*, *Karawika*, *Sudarṣana*, *Némindhara*, *Winataka*, and *Aṣwakarṇa*, says :—

පෙර පුර පුරට පව්රෙව්මෙරවටාසි සි
සමුදුර තරඟ සෙමෙරටලු කිරණෙම් සි
යුගඳරපටන් අඩකින් එකිනෙකටම් සි
මහගර රුවන් සත්කුලපව් වලලුදු සි

Guttila.

The four continents are *Uturukuru-divayina*, *Purva-videhaya*, *Aparagóyána*, and *Jambudwipa*, of which the last is on the south of Meru, and has 500 islands. The first, on the north of the great Meru, is the happiest of the four. It is celebrated for the tree *Kap-tura*, which, like the horn of Amaltheia, given by Zeus to the daughter of Melissius, conferred whatever was desired by its possessors. The *Kap-tura* is, in its properties, the same as *Sura-tura*, 'the heavenly tree,' which gives whatever is desired by the gods. We may here, by the way, refer to the *Situmiṇi* gem, and the *Súrabi* cow, the personifications of abundance and charity. The poet, in reference to these three, says:—

සුරතුර නම් ගසෙකි සිතුරුවන නම් පහනෙ කි
සුරබිනමැනු දෙනෙකි, මොහුටකිලිනෙන් කරවළුවමෙකි

On the north of *Jambudwipa* is the *Himála-wana*, a great forest, in which are situated some of the mountains, famous in Hindú and Siŋhalese poetry, and which are represented as the abodes of gods and devils. *Himála-wana* is also famous for its lakes, among which is the *Anótatta vila*, and 500 rivers: one of these, which, after taking a circuitous course, ascends into the sky, is called the *Ahas-gaṅga*, 'the Ganges of heaven,' supposed to trickle through

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the tresses of Síva.* The following couplet of the poet, in allusion to this 'heavenly river,' is well known :—

සුරගඟ තරඟරඟ අමාවැසිවසිතාරඟ.

Kaviyasékhara.

There are several other minute particulars connected with the foregoing account of the Universe; but as they can be easily learnt on reference to the books on the subject, we now turn our attention to

1. ṢAKRA or Jupiter, the personification of the firmament.

'Aspice hoc sublime candens, quem invocant omnies Jovem.'

He is called by various names; *Ṣakra* is his most usual designation in the Siŋhalese, whilst *Indra* is that commonly used by the Hindús. He is the ruler of the highest heaven,

....the great father of the gods above.

Virgil.

Hence he is called *Sura-rada* or *Sura-isura* in Siŋhalese: he is the patron of "100 sacrificial offerings," and is thence called *Siya-hutan*: he has a diamond weapon in his hand called *viduru* or *vajra*†: he,

..................whose awful hand
Disperses thunder on the seas and land,
Dispensing all with absolute command.

Virgil.

is therefore named *Vidu-rata*, or *Vidu-ravi*. He is called *Purañdara*, from the fact related of him, that he divided his city with king *Mahá Mandathu* after the expulsion of the *Asurás*, who may be compared to the Titans and giants of the

* 'May the tresses interwoven with a circular garland of serpents for flowers, where the waters of the *Mandakini* are flowing over the lower chaplet of skulls worn in the crest &c."—*Hindú Plays*, ii p. 9.

† "The diamond and thunderbolt according to Hindú notions, are of one substance and are called by the same appellation, *Vajra*, as the fall of the thunderbolt is usually followed by rain, and may thus be considered as its cause. The propinquity and the mutual friction of the same substance upon the wrists of our young ladies, is in like manner supposed to occasion the dispersion of the fluid treasures of the cloud."—*Wilson's Mégha Dúta, note, p.* 73. I may state it as a fact that the native Siŋhalese of the fifth century regarded diamond as a non-conductor of lightning. It is so stated, in unmistakeable language, in the "Mahâwaŋsa" and the Tika.

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Greeks, as they were much larger than any order of beings, and made war with the gods.* He has a wife named *Maḍora* or *Sudá*—

සුදුසම් සුරලඳද ඵලදු.—*Guttila.*

and is thence designated *Maḍorapiya.* He is *Sak* or *Ṣakra*, from his—"power divine in all things known." He is the *Indra* or *Iñduradikpati*, the regent of the East, whence he appears in the character of Jupiter Tonens. He is represented as having a thousand eyes; and he

Whose all conscious eyes the world behold. – *Homer.*

is thence called *Sahaseṣ.* One of the versified works on synonyms, has the following lines embodying all the names above given :—

සුරරද සියහුනන් විදුරතද පුරද ර
විදුරවි මඩොරපිය සක් ඉඳු සුරඉසු ර
සහසැස් මෙනම් වේ දික්පතිහට ඉඳු ර
Námawaliya.

Thus, in the words of Sir William Jones,† "This Jupiter or Deispeter, is the Indian God of the visible heavens, called *Indra* or the king, and Divespeter, or Lord of the sky, who has also the character of the Roman Genius, or chief of the good spirits, but most of his epithets in Sanscrit are the same with those of the Eonian Jove." He had three principal consorts, one of whom is the *Sudá*, to whom we have already referred. The others are *Sudammá* and *Nanda*, of whom one of our bards sings :—

සුරලඳ සුදම්මා දිලිසි දිලිසි සුරඹනන්දු.—*Guttila.*

One of Indra's courtesans, *Rambá*, Sir William Jones identifies with "the popular Venus, the goddess of beauty that was produced, according to the Indian fabulists, from the froth of the churned ocean."

Indra's celestial city is called *Amarávati;* his palace,

* It is generally agreed, that the Giants were personifications of the elements, and that their wars with the gods refer to the throes of the world in its state of chaos.—*Hardy, p.* 47.

† See his works, p. 248.

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*Vijayót**; his park, *Nandana*†; his chief elephant, *Airávana*‡; his bow,§ "the rain-bow," and his charioteer, *Mátali*, who is made to say by one of our poets—"Asurás are my foes, Şakra is my lord: know thou that I am Mátali, the charioteer":—

> රිපුඅසුරාසනමි : මයිමිය පුරඳරාන මි :
> දනුව ඉඳුරාසමි : මමස මාතලිරියැදුරාන මි :

Although he is the Regent of the East; yet his Olympus is the *Maha Mera.*

> High heav'n the footstool for his feet he makes,
> And, wide beneath him, all Olympus shakes.—*Homer.*

A Siņhalese poet briefly sums up Indra's attributes in the following lines, wherein he is made to say; "a possessor of a thousand eyes, the chief of (both the worlds) heaven and earth, the Regent of the East, I am called by men Şakra, the supreme God."

> දහසක් දිවැස් ඇති, දෙ දෙව්ලොවටම අදිපති
> මට ඉඳුරැදික්පති, දනෝසක් දෙවිඳුයයි පවසති :
>
> *Guttila.*

I shall briefly allude here to the character which this Déva holds in Buddhistical works. There he has few of the attributes which are described in the *Puránas*, and is represented rather as a venerable personage, the friend of the faithful ministering to their wants and comforts, than as receiving their homage, or as the object of their prayers. It is said of Şakra, that he was a frequent hearer of Buddha's *bana*, that he thereby obtained merit, and prolonged his own existence. He is however characterized in several books, as being exceedingly jealous of pious men, lest they may, after migrating from their present existence, supersede him in his kingly

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* සුරරද පාසවින් විජයොත්නමි මහරැ.—*Sęlalihini Sandésa.*

† ළිවිස එනඳුන් නඳුන් වනයට—*Guttila.*

‡ හොබවින් එරවනනැගෙමින් පුරගෙන් පිරිවරා තොමින.—*Kusa Játaka*

§ "In Indra's bow, o'er yonder hillock play."—*Mégha Dúta.*

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office.* Thus, according to Hindú writers, when he saw that Nara and Nárâyana had devoted themselves to ascetic exercises, he was greatly alarmed, and sent *Káma* 'love,' and *Vasanta* 'spring,' with the nymphs of heaven, to inflame the sages with passion, and thus end their penance. He however failed in his attempts; for Nárâyana, inviting the tempters with much civility, created out of a flower-stalk placed on his thigh, a nymph, the superiority of whose charms covered the *Apsarasas* of heaven with shame, and induced them to return to Indra, with the newly-created goddess as a present.† Numerous instances of this jealousy and treachery towards men, are also related in the Buddhistical annals. In the legend of *Lómasa Kásyapa*, Ṣakra is represented in the character of the devil, tempting the Ṛishi to commit a forbidden sin, from which he was only deterred by the power of a miracle. But, where he apprehended no danger to himself from the superior merits of others, he appears as their guardian, benefactor, and friend. Numerous also are the instances in which he is said to have helped Gautama, (when Bodhisat) out of difficulty and misfortune. Thus, when Gautama was a squirrel, and lost his young ones, Ṣakra caused them to be found; when Vessantara, he prevented the king's being deprived of his "help-mate," and nourished his children on the top of a tree; when Guttila, he taught the minstrel to defeat his ungrateful pupil; when Gautama became Buddha, and overcame Mára, he shouted forth his hallelujahs throughout the universe. In his last moments the "Máhavaṇsa" relates, Buddha placed Lanká under the protection of Ṣakra: (see "Mahávaṇsa" p. 47;) and when Gautama died, Ṣakra sang a hymn, consoling himself under the reflection, that "All living beings relinquish their existence in this world, and that in like manner the Teacher of the world, the incomparable, the being of felicitious advent and of power, the supreme Buddha also dies!"

* See Pr. Monier William's *Sakuntalá*, p. 7, *notes*.
† Hindú Plays, by Pr. H. H. Wilson.

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2. The Deity of Brahmanical faith, the divine cause, and essence of the world, from which all creatures emanate, is BRÁHMA.* He is represented as being 192 miles high, his feet as 30 miles long, and his robes 256 miles. He is looked upon by the Hindús as the creator of man, a doctrine opposed to the tenets of Buddhism, by which the chief "first cause," that of which even a savage has some conception, is ignored. "The beings who were created by Brahma," says Professor Wilson in his *Vishṇu Purána*, "of the four castes, were at first endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment, their hearts were free from guile, they were pure, made free from evil by observance of sound institutes. In their sanctified minds *Hari* dwelt, and they were filled with perfect wisdom, by which they contemplated the glory of Vishṇu."

According to Buddha, Bráhma is a believer in his tenets. He is said to be the Deva who received into his arms the infant Siddharta on his birth, and breathed the consolatory words in the ear of his mother:—"Rejoice, for the son thou hast brought forth will be the support of the world." We will not here pause to consider him as the adorer of Buddha, by whom he stood firmly when attacked by Mára; to whom he made the first offering; and from whom he first heard the *bana*. Suffice it to remark, that the Siṇhalese Poets take him in the light in which he is regarded by the Hindús—the personification of Purity, Sanctity and Wisdom.

පිරිසිදුදෝ අසද, එකලා අනන්තානබ ද
සිතන රුසිනනුබද, පරම බඹනම් නොමිය ගුනබ ද

"O virtuous Bódhisat! thou art the very Bráhma in purity (and sanctity); in brightness and loveliness; in loneliness of life; in infinite learning, and great wisdom;—the theme of the Rishis."

* In Csoma Kõrõsi's Analysis of the Tibetan annals, the following passage occurs, the genuineness of which is doubted by many Buddhists in Ceylon: "Shakya asks several questions of Brahma, whether was it he who caused the several revolutions in the destruction and regeneration of the world. At last he himself asks Shakya, how the world was made,—by whom? Here are attributed all changes in the world, to the moral works of the animal beings, and it is stated, that in the world all is illusion: there is no reality in the things: all is empty."—*Asiatic Researches*, xx. p. 434.

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It is in regard to these attributes, with the arrogance of an Ovid, when he said,

> Jamque opus exigi; quod nec Jovis ira, nec ignis
> Nec poterit ferrum, nec edax abolere vetustas;

the author of the "Kavyasékhara," speaks of himself in the following strain :—

> 'Like a Brahaspati on earth renown'd,
> The limits of each science fully found,
> Radiant with heaven-derived religion's beams
> On learning's head a living gem he streams.'*

He is represented as holding "an umbrella in hand, and hence his name, *Sat-ata.* He is called *Baram* or *Bamba,* from his acknowledged greatness; *Vidi* from his being the author of destination; *Siwu-wat* from his having four faces; *Ló-ẹjara* from his being the teacher of the world; *Piyum-yon,* from his having been produced out of a lotus; *Ven-put,* from his being the son of Vishnu; *Aṭa-kara,* from his having eight arms; *Sarasawiya-kal,* from being the husband of Saraswati; *Piyum-ásana* from his having a lotus for his seat; *Vé-guru,* from being the teacher of the Vedas; *Raṇ-gẹba,* from his golden lustre; *Aṭa-net,* from his having eight eyes; *Sura-deṭu* from being the ancestor of the Gods; and *Ló-isuru,* the chief of the world. The above names are collected by one of our poets in the following couplets :

> සතතබරම් විදිසිවුවත්ලෝ ඇජ ර
> සිවට පියුම්යොන්වෙන් පුත්ද අටකා ර—
> බඹසර සවියකල් පියුම්සනවෙගු රු
> රන්ගැබඅටනෙත් සුරදෙටුලෝ ඉසු රු

We have already seen, that the Asuras were inimical to Sakra, whence they were called *Dew-rupu* or *Sura-saturu.* This is in consequence of their expulsion from *Tawtisa,* one of Indra's heavens, to the foot of *Maha-mera,* where they now reside. Fearful of a repetition of their attacks, the four

* See my Sidat Saŋgaráwa, p. cxci.

† සොබියා සිළුවරම්.—*Kávyasékhara.*

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guardian Devas or *Hatara-waram-deviyo*,† are appointed to superintend the four quarters of that mountain. The Rev. S. Hardy has the following observations on this head :

" The four guardian dewas, *Dhritaráshṭra*, *Virúḍha*, *Virúpáksha*, and *Waiṣrawaṇa* have palaces on the summit of Yúgandhara rocks. The palace of *Dhritaráshṭra* is on the east. His attendants are the Gandharwas, a *kela laksha* in number, who have white garments, adorned with white ornaments, hold a sword and shield of crystal, and are mounted on white horses. The Déva is arrayed and mounted in a similar manner, and shining like a *kela laksha* of silver lamps, keeps guard over the possessions of Sakra in the eastern division of the Sakwala. The palace of *Virúḍha* is on the south. His attendants are the Kumbhánḍhas, a *kela laksha* in number, who have blue garments, hold a sword and shield of sapphire, and are mounted on blue horses. The Déva is arrayed and mounted in a similar manner, and shining like a *kela laksha* of lamps composed of gems, keeps guard over the southern division of the Sakwala. The palace of *Virúpáksha* is on the west ; his attendants are the Nágas, a *kela laksha* in number, who have red garments, hold a sword and shield of coral, and are mounted on red horses. The Déva is arrayed and mounted in a similar manner, and shining like a *kela laksha* of torches, keeps guard over the western division of the Sakwala. The palace of *Waiṣrawaṇa* is on the north : his attendants are the Yakku, a *kela laksha* in number, who have garments adorned with gold, and are mounted on horses shining like gold. The Déva is arrayed and mounted in a similar manner, and shining like a *kela laksha* of golden lamps, keeps guard over the northern division of the Sakwala."

The *Lókapálas*, who are sometimes confounded with the guardians of the cardinal points, may be here mentioned. They are represented as divinities appointed by Bráhma to act as rulers over different created things. They are amongst others the following :—*Indra*, sovereign guardian of the earth, and the regions below and above the earth ; *Sóma* of

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sacrifices ; *Varuṇa*, of the waters ; *Váyu*, of the unembodied element ; *Vaiṣrawaṇa*, of demons and rakshas ; *Parjanya*, of oceans, clouds, rivers ; *Nandi*, of quadrupeds ; *Superna*, of birds of prey ; *Garuṇḍa*, of the winged race, &c., &c. Each city, grove, and house has a presiding deity ; and thus in the "Sęḷalihini Sandésa," the poet reminds us of the "household god," by adoring whom the *Sarika* was to proceed on his errand :—

සඳෙසිතින් තමකුල දෙවිය සිහිකොට....ඈ

The city too (Kęlaṇiya), into which the poet sent his message, is said to be the seat of *Vibhishaṇa*. It is in accordance with this notion, that the Siṇhalese are very reluctant to pull down an old house ; or even

> ....an ancient tree, whose branches wear
> The marks of village reverence and care :—
>
> *Mégha Dúta.*

and which is generally supposed to be the abode of dévos This notion of household-gods, is entirely derived from the Hindús, according to whom "every city," says Prof. Wilson, "has its own *Ṣri*, its own fortune or prosperity, which in former times seems to have been represented by an image with a temple of its own. The practice amongst the ancients of considering a city under the protection of some well-known divinity is more familiar to us, but an analogous superstition with that of the Hindús also prevailed amongst the polytheists of Europe."

Thus in "The Seven against Thebes ;" the Theban women seek their shrines of the gods, who are the guardians of the city. The poet in the "*Málati and Madava*" says ;

> ....Till they come,
> Obedient to the holy dame's injunctions,
> The matrons of her father's household send,
> The maiden to the temple of the deity
> That guards our walls, to pray that naught molest,
> No evil interrupt the happy rite —
>
> *Hindu Plays*, II. *p.p.* 64-5.

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3. The chief of all the infernal deities, the SUMMANAS or Pluto of the west, has, in one point of view, much resemblance to our *Yama*, as exercising a sovereignty over the dead, and as being the king of Hell; whilst in another, as the chief of the infernal deities, he is identical with our VESAMUNI, or the Indian *Kuvéra*. The poet embodies his various names in the following verses:

දනිඳුකුවෙර වෙසමුනියක්රද දන ද
සිරිද නරයහන් කිඳුරිඳු රජරජ ද
නිදු උතුරාසා රුදු—

He is the lord of wealth, and is thence named *Danindu* or *Danada*, a name which has some resemblance to Pluto's Latin designation, *Dis*, signifying "wealth." He is represented as extremely deformed, as indeed his Grecian parallel is described "blind and lame;" and hence he is called *ku*, "vile" and *vera*, "body"—*Kuvéra*. From the circumstance of one of his cities being called Visana, he is named *Vesamuni*, although some suppose that it means "Son of Visa." He is called *Yak-rada*, that is, Summanas, or chief of all the *Yakhos*, or the infernal deities of the Greeks.

මච්යකකකළුවර-අලකාමදකම්පුරව ර
වෙසමුනි රදපවර-වෙනැසිකරනාබැවින්මෙමගෙව ර

Kawmiṇi-koṇḍala.

In the *Vana Parva* of the "Mahábhárata," it is stated that *Kuvéra*, the son of Pulastya, by his attentions to his grandfather Brahma, was made immortal, and appointed the god of wealth; that his capital was *Lanká* or Ceylon; and that his attendants were demons. It is doubtless his tale which induced the ancient historians of this island to regard its inhabitants before the arrival of Vijaya as "supernatural" "non-human" beings or "demons." But I am reminded by my pandit, that this notion of "demoniac inhabitants," whom Vijaya found on his arrival in Ceylon, may be also traced to the fact that *Rávaṇa* the ancient king of Ceylon is mentioned in the *Uttara Rámáyaṇa* and *Padma Purána* as the progenitor of the

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Ráksh0, or a distinguished member of a demonaic race. As a deity in whose hands are the destinies of mankind, he receives the appellation *Siri-dá,* "the promoter of prosperity." Unlike other deities, who are represented as being seated on brute-beasts, Kuvèra is said to ride on a human being, a circumstance by which he receives the name of *Nárâyana.* He is attended by Kinnaras, the musicians of Heaven, and is thence called *Kiñduriñdu.* He is esteemed very powerful, and is thence called *Raja-raja,* "the king of kings." Like the Roman *Dis,* of whom it is said by Cicero, that he is so called, because "all the natural powers and faculties of the earth are under his direction," *Kuvéra* is the Master of the inestimable treasures of the earth, and more especially of the nine gems, (of which we shall speak hereafter,)—and is therefore called *Ni indu* 'chief of treasures.'

ඉසුරුදනදසිගනිකෙලෙස්තැනරදන.
උතුරුදිගිඳුපුරදිනිමෙපුරවැජඹෙන

Sęlalihini-Sandésaya.

He is the Regent of the North, and is thence called *Uturu-ná.* Mount Kailásha is his abode jointly with *Sivá,* who is said to be Kuvéra's friend—thence the appellation *Rudu-saha.* But Álaka is his principal city, which is therefore received by our bards as the centre of all those regions which teem with wealth :

ඉසුරෙරජසිඳුදිඅඟෙදස්වෙසමුනිගෙසින

Parawi Sandésaya.

The nine *Nidhi* or 'treasures' are enumerated in the following stanza given in several Sanscrit works :—

පද්මෝශ්‍රියාං මහාපද්ම ශංඛෝමකරක ඡ්පෞ
මුකුඤ්දකුඤ්ද නීලාශච ඛර්ශච නිධයෝනව

They are translated by Professor Wilson to be the "lotus," "large lotus," "shell" or "conch," "fish," "tortoise," "crest," "a mathematical figure used by the Jains," *nida* "colour" and "dwarf." But, evidently gems are meant : and I may here give Mr. Kindersley's translation of the passage, through the

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medium of the Tamil; viz., the coral, pearl, cate's-eye, emerald, diamond, sapphire, ruby, and topaz. The ninth is left undetermined. It is *nila* which probably means the *nil-amani* of the Tamils or the *nil-keta* of the Siŋhalese, which is commonly called "the blue sapphire," and esteemed of great value. And I may here advert to the fact that the blue sapphire is sometimes formed of the Ceylon ruby, which may be seen in various stages of formation, exhibiting the shades which are produced by a mixture of the lake and blue.

4. The Déva who has not his parallel amongst the Grecian and Roman gods, the most inimical to Buddhas, is said to be Mara, the ruler of six heavens. No intelligible reason is, however, given for his antagonism to Buddhism, but "the fear by his discourses many beings would obtain the blessedness of the Bráhma lókas, and the privilege of *nirwána*, which would prevent the repeopling of the inferior world in which he reigned, when the Devos then inhabiting it had fulfilled their period of existence."* Though acknowledged to be a being of mighty powers, he is nevertheless represented, owing to this opposition, as a Déva full of "cunning." In the life of Buddha given by Csoma Körösi, he is called "the devil," and is described as being extremely envious, and as reflecting thus: "Should he become Buddha all animal beings instructed by him, will grow judicious and wise, and then they will not obey my commands or order." This hate of his towards Buddha, seems to resemble that of Satan; and his temptations the assaults of the Devil. For, when Siddharta left home to become Buddha, Mára, the "agent of Sin," instantly appeared, saying, "let me stop the great mortal," and rising aloft into the air, thus addressed him: '*Mahauéro*, depart not: on the seventh day from hence, the heavenly *Chakkaratanan* will most certainly come to pass. Then thou shalt exercise sovereignty†

* Spence Hardy "Manual of Buddhism," p. 171.

† "The devil taketh him up into an exceeding high mountain, and

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over the four great quarters of the earth, together with their 2000 isles: Blessed, wait." The great mortal asked 'Who art thou?' 'I am Vasavatto.' "I am aware that both empire and universal dominion are proffered to me: I am however not destined for royalty: depart Mára; approach not thus.'* When Gautama became Buddha, Mára brought an army equipped with swords, axes, javelins, bows, arrows, spikes, clubs, &c., to wage war against the great sage. The army is described to have been so great in number, that it well nigh overpoised the earth. The soldiers assumed many terrific forms of wild animals, demons and spirits; and continued rushing towards the spot where Buddha sat under the Bó tree. Apparitions of ill omen descended in various forms, proclaimed the advent of Mára. Thousands of appalling meteors descended from heaven. The earth quaked; and there was darkness throughout the world. Indra, Bráhma, and a host of other celestials who were in attendance upon Buddha fled at the appearance of Mára, who came mounted upon his charger, the Elephant called *Girimékhala*. The great sage was thus left alone; and the assault commenced. Crashing storms of fire, brimstone, and weapons came down; but they hurt not one hair of Gautama. A hundred thousand volcanos were hurled at him; but they assumed the form of garlands on their approach to Buddha. Every other imaginable devise was likewise ineffectual; and Mára fled with shame. His enmity did not cease here. When Buddha announced his approaching dissolution, Mára imperceptibly exerted his influence over the mind of Ananda, and prevented him from comprehending this exposition, though repeated twice.†

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showeth him all the kingdoms of the world and the glory of them. And saith unto him, All these things will I give thee &c." Matt. iv. 8, 9.

* Turnour's version of the "Buddhavaṇsa" (Bengal Asiatic Society's Journal vii p. 30..)

† This interference prevented Ananda from entreating the sage to prolong his existence which he had the power of doing even for a whole *kalpa* if he was duly requested thereto.—Turnour, *loc. cit.* p. 1001.

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Sixty two artifices, of which Mára was guilty, are spoken of by the votaries of Gautama; and it is generally believed by them, that he was the founder of all the systems of religions on earth, except Buddhism; and that he sent our blessed Lord Jesus Christ into the world to set aside Buddhism, which was at the time captivating the minds, and winning the affections of thousands in the East. In a little work* extant among the Siŋhalese, the following passages occur in reference to the belief above referred to:—

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* This appears to be a fragment of a larger work, entitled the 'Histories of Milindu and Kristá (Christ).' There is no mention whatever of the person by whom it was written. It contains, among other matters, a narrative of the circumstances attending the birth and crucifixion of 'Christ' of 'Nazareth.' It combines a life of our Saviour, with a few particulars connected with the controversial dialectics of Milindu and Nágaséna. The writer does not (as he would, if it were a fabrication give it a show of inspired authencity, by stating it to be the production of a Rahat; but merely says, that the two stories (whether a tradition handed down, or a written work, it is not clear), were brought down by certain Buddhist priests, who arrived on a religious mission on this Island, during the reign of Vialagam Báhu, which was, according to "Mahávaŋsa," A D., 519: when indeed, we find from the "Mahávaŋsa," a body of priests were assembled, for the first time in the island, to commit to writing the oral traditions concerning the national religion of Laŋká. (See "Mahávansa," p. 207.) The countries too from which the priests came are mentioned, and they are those which frequently occur in other Buddhistical works—"Aramana, Malawa, Ghandára, Pygôa, Telalup, Rakkadu, and Sagal." The birth of Christ is stated to be in the time of Nágaséna 485 A. B. This, it is important to observe, is at variance with the date for the same event assigned in other Buddhistical works. [The "Mahávaŋsa," says that Buddha had predicted the birth of this sage 500 years after his death. In the Tibetan annals (see Asiatic Researches, xx. p. 400) the same prediction is recorded and that Nágárjuna would appear 400 years A. B. The *Rájá Tarangini* shows that this celebrated personage visited Kasmir about 460 A. B. See Bengal Asiatic Society's Journal, v. p. 536.] These discrepancies which unsettle the date given in the "Mahávaŋsa," a book which is considered as sacred as any of the Buddhistical Scriptures, are invested with much importance in a historical point of view, shewing clearly the correctness of Turnour's belief that the Buddhistical era was antedated by Mahánáma, or the early historians to whom he was indebted, to the extent of 60 or 65 years. They also intimate, consequently, a strong circumstance in favor of the genuineness of the work here noticed. But it must be borne in mind that this history bears date 2305 A. B. (which is 1762 A. D.) after the Dutch had introduced Christianity amongst the Siŋhalese, and long after the Portuguese had made the natives acquainted with the history of Jesus Christ. From the language too, in which it is written (and which contains amongst other words the Portuguese word *kánu* instead of the Siŋhalese *nesun* for "ditch,") this appears beyond all manner of doubt to be what it does not disguise to represent—the production of a modern date. Whether, therefore, it is an invention of the Buddhists, a

"And when Wasawarti Mára saw that king Milindu had thus set aside his two and sixty artifices, and his established moral and ceremonial customs, he reflected thus: 'King Milindu

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fabrication of the Buddhist priesthood, to bring contempt on our holy Religion is a matter well worthy the attention and investigation of Oriental Scholars to whom, and to the Asiatic Society in particular, I am prepared to submit an English translation in MS. of this little work. Opposed, however to such a supposition is the undeniable and well-known fact, that Buddhists look upon Christianity without jealousy,—nay more, that there is a disposition on their part to conform to Christianity along with Buddhism The Rev. D. J. Gogerly says, in a paper printed in Sir E. Tennent's work on Christianity in Ceylon, p. 240:—"I have seen it stated in a controversial Tract written by a Buddhist priest of Matura, not fifteen years since, that probably Christ in a former state of existence was a God, residing in one of the six heavens (a position which they represented Gautama as having occupied immediately previous to his birth, as Buddha); that animated by benevolence he desired and obtained a birth as man, and thought truth so far as he was acquainted with it." Nor is this a creature of modern and enlightened times. So far back as the age of the great Aśoka, the liberal monarch of Asia, we find that far from any hostility being shewn to other religions, Buddhists actually honored them. Thus, in one of the Inscriptions of that Buddhist sovereign we find it declared (See Max Müller's *Buddhism and Buddhist Pilgrims*, p. 23,) that "there are circumstances where the religion of others ought to be honored. And in acting thus, a man fortifies his own faith, and assists the faith of others. He who acts otherwise, diminishes his own faith and hurts the faith of others." See also Huc's *Tartary, Thibet and China*, p. 210.

The following concluding passage, contains important data for the elucidation of Ceylonese and Indian history. "This is the history of the Tirtaka. * * He is called by the Tamils *Nasarinu* (Nazarine); by the Siṇhalese Tirtaka, * * a religious Teacher; and by others *Kirsta* (Christ). He was born 485 years after the death of Buddha, the teacher of the three worlds. King Milindu entered upon his dialectic controversies in 490 A. B. Those controversies lasted nine months and nine days: at the termination of which the king became a convert to Buddhism, entertained Nágaséna, and 80,000 priests for 12 years. In 513 A.B. the Carpenter's Son was killed and buried. At this time by reason of an innocent Bráhman female having been killed, there was a famine for 12 years. [This event, as detailed in the *Rasawáhini*, a Pali historical record, serves to confirm the dates here given.] During this period Valagam Báhu reigned at Anurádhapura in Laṇká and erected 99 monuments and edifices. Two years and four months before the famine, which is called the *Beminiti séya*, two Priests from Laṇká went to worship the great Bó, and visited the various places in the five and thirty cities in which Buddha had dwelt. During this pilgrimage was the famine, called *Beminisiti séya*. They next proceeded to Sagal, and there were 80,000 Priests in the four Temples of that city.

They having heard the renown of Laṇka in respect of the Buddhist religion established in it, were highly delighted and expressed their gratulations. The two priests who went over were kindly treated by them. After the expiration of the 12 years, during which the famine had lasted, a body of Priests came to Ceylon on a religious mission from the countries of Mallawa, Gandára, Aramana, Pygoa, Pelalup, Rakkadu, and Sagal. They rendered much service to the religion of Buddha, by elucidating his doctrines, and by the compilation of books concerning his *dharrma*. At that time these two histories, viz., one relating to Milindu, and the other regarding the Tirtaka of a Carpenter's Son, were brought

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has locked up the four hells which exist for my spiritual support, and has also set aside my two and sixty hidden (unrevealed) devices, (artifices)'; and summoned before him a son (a being) of Vasavarti, and said unto him, 'You were first defeated by doctrinal disputations with Milindu, the son (a deva) of *Nirmánaratiya* heaven, and other heavenly beings were likewise defeated by him. He has subjugated all the six heavens. He also entered into a controversy with a deva of *Yama*. Him also he has defeated. Since then Nágaséna has vanquished the six heavens by defeating Milindu. By reason of our having originated the disputation, he is incensed against me; and with a view to destroy my sixty-two devices, he has departed to the human world, where he is born by the name of Milindu. He now reigns in the city of Sagal, as the supreme monarch over a hundred kings of Dambadiva. Since therefore you were first defeating by him in controversial disputations, go and be born in the midst of the city of Sagal, and in the womb of a female of the low Carpenter's caste. And when you shall have grown up, be you Monarch over the whole of Dambadiva. Snatch away the sceptre of Milindu's kingdom. Open the gates of the four hells, which exist for the support of my existence: and uphold and protect my two and sixty secret devices, which shall last for ever and ever. (*lit:* during the entire *kalpa.*)' Upon this injunction of Vasavarti Mára, the Mára-son came down from the heaven called *Paranermita-vasavarti*, and at midnight was conceived in the womb of a female of the Carpenter's caste in the city of Sagal."*

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down by the aforesaid two priests on their return to Laŋká. It is now (the date of the writing) 2305 years after the time of the great Buddha."

* A similar story is given in the "Milindapprasna," as to the birth of Nágaséna. "At the intercession of Assagutta Terunnánsé, on behalf of the Buddhist priesthood generally, Indra, the supreme of the Devos, invoked Nágaséna, who was in the *Ketumati* heaven, and called *Mahasena*, to be born in the human world, for the purpose of confuting Milindu, to which Nágaséna, after much hesitation, consented. Accordingly he was conceived in the womb of the wife of Sonuttra, a Brahman, and an inhabitant of Kajangala, on the borders of the Himanta mountains."—*Milindapprasna.*

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Mára is called *Káma dévó*, or "god of pleasure," by Kosma Körösi in his Tibetan Annals. We are unable to find the authority for this in any of the works on Buddhism extant in Ceylon; but it is a fact most of the names given to the Siŋhalese Cupid, or *Káma déva*, are also given to *Mára*, which name signifies "death," or "destroyer." It also is remarkable that Mára's three daughters, who were dispatched to tempt Gautama, are called *Ranga*, "dance," *Taṇhú*, "love," and *Rati*, "sensuality"; the last name being also given, according to the Hindú Fabulists, to the consort of the Indian Cupid, whence he is called *Riyahimi*. Since he is identified with Mára, commonly surnamed *Vasavarti*, from the appellation given to the heaven of which he is an inhabitant, it may be convenient to notice here a few particulars regarding KAMA DÉVA.

He is represented as *Ananga*, or "bodiless." This is either metaphorical as to his influence on the mind, or with reference to the legend of his having been reduced to ashes by the anger of *Síva*, when pierced by *Káma's* arrows, and thus inspired with love for *Parvati*.* Referring to the last mentioned circumstance, he is called *Maru*, "destroyer;" *Mal-anga*, "dead body;" *Vasam-sera*, "unequal body;" and *Un-aga*, "deficient body." Regarding him as a creature of the mind, he is *Mana-yon*, † "mind-born;" or *Naraka*, "human body." He is the embodied form of the god of gods, whence he is called *Tunu-hiru*, "body of sun's splendour." He is the agitator of the hearts of Bráhma, Vishṇu, Síva, and Indra, and is thence called *Samara*, "the warrior." He inflames the minds of men for sensual pleasures, and is therefore called *Mada*, or 'intoxication': in reference to which Kálidasa in the following beautiful lines in his *Sakuntalá*; sings:

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* Hindú Plays, ii. p. 21. Also see Prof. Monier Williams' *Sokuntala*, p. 101.

† Having offered adoration to the mind-born divinity, let the wife worship her husband with ornaments, flowers and raiment, thinking internally with entire complacency '*This is the God of love.*'—The Puránas.

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අද්‍යාපිනූනං හරකෝපවහ්නිඃ තවයිජ්වලත්‍යෞර්වඉවාම්බුරාශෞ
ත්වමන්‍යථා මන්මථමද්විධානාං ; භස්මාවශේෂඃ කථමිත්ථමුෂ්ණඃ

" Verily even now the fire of Siva's wrath burns in this like the submarine fire in the ocean : otherwise how couldst thou, O agitator of the soul ! with nothing left but ashes, be so scorching towards such as me?"

Ananga is represented, like his Grecian parallel Eros, with a bow and arrow. The description of these weapons in our books is truly beautiful : the bow is a sugar-cane, (whence the appellation of *Siya-sew*, or a " creeper-bow," sweet in its taste, and lovely in its appearance ; the bow-string is made of a line of bees, those lovely denizens of the forest, who sip the liquid sweets of flowers ; and the arrows are five in number (*pan-sęra*), each tipped with a flower. Hence the name *Mala-viya* or *Kusum-dunu*, " flowery bow," which the poet describes in the following lines :—

සමන්ගෝ ඉද්දමහනෙල් අඹකුසු ම
මෙවන් පසැරසඳසන ගාකරනිසු ම
රොසින්මිරිඟු විසපොවමින් ගසිඅත ම
සෙයින් රම්දු පුදසට පැලමෙබි සර ම

The five species of flowers here described are : the white dazzling *Jasmine*, the matchless *Asóka*,* the unspotted *Idda*, the far-famed *Maha-nel* (Lotus. *Nelumbium speciosum*), and the odorous *Mango*.† They are also given in the following passage in the paraphrase to the *Amara Kósha* :—

අරවින්දමශෝකංචචූතංචනවමල්ලිකා, උත්පලංචේතිපංචෛතේ පංචබාණස්‍යසායකාඃ

and are different from those enumerated by a Siŋhalese poet in the following line :—

පිචච කොමද කීන දොඹ බෝ ලිද්ද මෙමල් සැරපසේ.

which are the *Jasmine*, *Idda*, *Kina*, *Domba*, and *Bólidda*.

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* This is the *Jonesia Asóka*, which is represented as producing a very lovely flower, and it is supposed that the contact of the stem of the Asóka tree with the foot of a woman of superior beauty, makes it blossom.

† It is believed, (and I here speak upon the authority of Mr. W Ferguson), that the tree which produced the *balm of Gilead* in the Scriptures, *Bdellium*, *Myrrh* and *Incense* or *Frankincense*, are the produce of the same natural order of plants to which our *Mango* belongs.

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Sir William Jones differently describes them in the following beautiful lines, giving a descriptionof the *mal-sera* or "flowery darts" of Cupid.

> "He bends the luscious cane and twists the string,
> With bees how sweet, but ah! how keen their sting.
> He with five flow'rets tips the ruthless darts,
> Which through five senses pierce enraptur'd hearts:
> Strong *Champa*, rich in odorous gold,
> Warm *Acra* nursed in heav'nly mould;
> Dry *Nagaser* in silver smiling;
> Hot *Criticum* our sense beguiling,
> And last to kindle fierce the scorching flame,
> *Love shaft*, which gods bright *Bela* name"*

The Eastern Cupid bears upon his banner the *Makara*, an aquatic monster like a fish; and in the *Makara-dvaja*,† Dissanayaka describes him as a "fierce warrior, approaching to battle."—

> මත්ගනිසරත්සඳසතතිමිරදිරද රා
> කොත්බැඳමුවරසිඳුගොසකරපසහතු රා
> සක්පිඹකොළුල්උක්දුනුගෙනතඹරසැ රා
> විත්වනිපුඳටමියබැසරුඳුරුපත්සැ රා

"Mounted on the elephant of darkness—holding the umbrella of Autumn, hoisting the banner of *Makara*, ‡ enjoying the music of the bellowing seas; playing the lute (chank) which produces the *kókila's* (cuckoo's) notes, and holding the sugar-cane bow with lotus darts."

According to one of the *Purânas*, the worship of Káma' was instituted by Siva, in pity of the fate to which he had

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* "In the *Romaunt of the Rose* there is something of a similar allegory; Cupid is armed with 'ten brade arrows,' of which 'five were shaven well and dight,' and of a nature to produce virtuous attachment; while the other five 'also black as fiend in hell' were *Pride*, villaine, &c., and of pernicious properties."—*Wilson's Mégha Dúta.*

See various descriptions of 'the five flowers,' in Professor Williams' *Sakuntalá*, note at p. 100.

† Literally "Fish-banner." the name of a poem.

‡ Although the name signifies a 'fish' and its representation in the Indian Zodiac has a resemblance to the *Pisces* of the western Astronomers; yet I cannot help thinking that this is the crocodile of Egytian worship. The *Makara toran* over porches in Buddhistical temples clearly prove this to be a crocodile. Professor Wilson describes the animal as "monster," which doubtless it is, judging from the representations given of it in Buddhistical Temples.

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consigned him. This is represented to take place in a grove of *Asóka* trees, where Káma incurred the wrath of the three-eyed god. Although Europeans have frequently dwelt upon the want of affection in the matrimonial relations amongst Asiatics, it is nevertheless a fact, that they are much attached to their wives, who reciprocate the feelings of love to an extent even unknown in the fictions of the west. Various passages may be cited from the books illustrating this position; but one will suffice from a Hindú poet, who thus feelingly describes the lament of Uma, when Káma was blasted by the lightning of Síva's scorching eye:—"She swoons"; but

> Too soon her gentle soul returned to know
> The pangs of widowhood,—that word of woe!
> 'Speak to me Káma'! why so silent? give
> One word in answer,—doth my Káma live?
> There on the turf his dumb cold ashes lay—
> That fiery flash has scorched the soul away...
> Sure woman's heart is strong, for can it be
> That I still live while *this* is all of thee?'

A remarkable passage occurs in the *Buddhavaŋsa*, in which three of the divinities to whom we have already alluded, are compared to Gautama, upon his first appearance in public, after attaining the position of the Great Teacher. I extract it entire:—

"Among themselves these people kept saying one to another, 'Friend who is this? can it be the full moon descended among us out of dread of *Ráhu*, concealing the rays with which he is endowed? such a one was never seen before.' Smiling at his suggestion, another said, 'This is the god of love with his floral banner; dignified in person he has come to revel among us, having observed the great personal beauty of our monarch and of our fellow-citizens.' Laughing at him, another said, 'Friend, art thou mad? the god of love has half of his body destroyed by the fire kindled by the jealousy of Isso (Siva), it is not he, it is the chief of the déva, the thousand-eyed deity (Indra) who has come here, imagining that this is the celestial city.' Another again, playfully ridiculing him, said, 'Friend, what nonsense art thou talking! where are his thousand

eyes? where is his thunderbolt, and where is his elephant Irawana? Assuredly he is Brahma, who, having witnessed the indolence of the Brahmans, has come hither to teach the Vedas, and their accompaniments.' Another ridiculing all others said 'He is neither the moon, the god of love, nor the thousand-eyed deity, nor yet Brahma. He is the wonderful personage—the supreme—the teacher of the world.'"*

5. One of the Triad of Hindú adoration, and a deva who figures most conspicuously in the ancient annals of Ceylon, is, MAHA DEVA, commonly called SÍVA He has for his seat Mount Kailasha, every splinter of which is represented as an inestimable gem. Hence the appellation of *Keles nivas.* His terrestrial haunts are said to be the Himálaya region, or that portion of it which is known as the mountain of the moon. He is called *Ti-net,* because he has "three eyes:" one of which is placed in the centre of the forehead. The Sanscrit form of this name, *Tri-lóchan,* bears great affinity to *Tripthalmos,* an epithet of Zeus, whose statue was found, says Sir W. Jones, 'so early as the taking of Troy *with a third eye in his forehead.*' One of our poets describes him

තිසුලවිගත් කරන් කළුපැහැරැගෙත්ලගුරි න්
සම්සළුගත් බරින්මදක් උමගෙනා ගත් සිරුරි න්

Holding in hand an instrument of three points, having a blue neck, wearing hides of animals, and concealing his wife Uma in his body.

Also,

දළ අඩ සඳ බඳින ගොරසප් හරක් පලඳි න
රඟකරන දින දිය මහළු ගොන් වාහනින් ඇවිදී න

Wearing the crescent moon on the head, and a fierce serpent on the neck, dancing daily, and using a bullock for his conveyance.

Kálidása, the prince of the eastern Poets, thus writes of this déva, and we quote from the elegant translation of his *Mégha-dúta* by Professor Wilson :—

Hence with new zeal to *Siva* homage pay,
The God whom earth and hell, and heaven obey ;
The choir who tend his holy face shall view,
With one in thee his neck's celestial blue.

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* Bengal Asiatic Society's Journal, vol. vii. pp. 809, 810.

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I have already referred to the cause of this stain in his neck. It is thus beautifully described in Wilkin's translation of a portion of the *Mahá Bhárata* :—

As they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench, until *Seer*, at the word of Brahma, swallowed the fatal drug to save mankind, which remaining in the throat of that sovereign Deva of magic form, from that time he was called *Nilkant*, because his throat was stained blue.

The worship of this Déva commenced about 200 years after Buddhism had sprung up amongst the Hindús; and it appears that although it was at first resisted by the votaries of Brahma, yet that the popular feeling was so great in favor of the innovation, that Brahmans speedily gave way, and embraced the new faith. The ceremonials connected with the worship of this Déva, who presides over generation, are too disgusting and revolting to be described here; and I shall therefore dismiss the subject by simply quoting from an orthodox Buddhist poet, who exclaims—

අයෙක් ජලිකුල්වන අයෙක් සිතරාවඩව න
ලිඞ්ගපටහන් රැගෙන, කලයි පුදපල නිම්ද ඉන්ව න

What benefit is there from sacrifices to a Deva, whose ceremonial worship, consisting of a show of the emblem of generation, is productive of either disgust or lust in the mind!

6. VISHNU, the object of adoration of thousands in India, holds a distinguished place in the Buddhistical annals of this country;—and there is scarcely a single temple* in Ceylon in which a room is not set apart for an image of this Deva. He is variously described in our books, according to his different qualities, acts, and virtues.

According to the *Mahá Bhárata* it was Vishnu, who at the instigation of the sun and moon decapitated *Ráhu*, who is described as an *Asura* or "demon," that stole a draught of

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* In some instances, as at Lánkátilaka, near Kandy, the *Vihara* and the *Devala* are under the same roof. See Forbes' Ceylon.

Amrat or "Ambrosia," at the churning of the ocean. Hence Ráhu's enmity to those planets, whom the Buddhists believe are periodically seized upon by Ráhu to avenge the part they are said to have taken in the detection of his theft.

The names of this Déva, as of other deities, are descriptive. He is *Vas-dew*, "the son of Vása-déva," and *Uvindu* "ranks next to the chief *deva*." He is *Kamal-kal* or *Siri-piya*, the husband of *Laksmi*. He has *Siw-ba*, "four arms;" *Piyum-net*, "lotus eyes"; *Dambra*, "a sash round his belly;" *Hem-salu*, "a golden mantle" on his body; *Suk-pana*, "a ring" in one hand, and "a conch shell" in the other; and *Piyum-neba*, "a lotus navel." This last designation was owing to the part Vishṇu had taken in the reconciliation between *Parvati* and *Mahadeva*, who found their concurrence essential to the perfection of their offspring. This was so far recognized by the Egyptians and the Greeks, that the former, we learn from Wilford's Essay on Egypt, had 'a vast *umbilicus* made of stone,' in their Temple of Jupiter-Ammon; and that the latter kept an *umbilicus* of white marble, at Delphi, in the sanctuary of the Temple, where it was carefully wrapt up in cloth. He is represented as being *Kalu* or *Nilanga*, 'blue;' and as *Gurulu-dada*, "riding on a *Gurulu*," between whom and the serpent race is a deadly feud, originating in a dispute between their respective parents *Kadru* and *Vinata*; the wives of Kasyápa. In a Hindú legend (as in the following extract from the *Budugunálankára*,)

ගත් සකද අතට, පත්දිවගුරුළු සසන ට
වැද සමුදුරදීයට, සැතපීනනනාදරනවැලඳ ට .

he is described, as

"pillowed on his snake-couch mid the deep."—*Muddru Rakshasa*.

and as

reposing upon the thousand heads of *Sésha*, amidst the waters by which the earth is overspread.

The story, in reference to which he is called *Govindu*, or 'chief of herdsmen,' is thus narrated by Miss Spier, in her "Life in Ancient India," p. 466.

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"At the conclusion of the rainy season, when the skies were bright with stars, the herdsmen were busily engaged in preparing a sacrifice for Indra; but Krishna, resolving to put the king of the celestials into a passion, persuaded Nanda to worship mountains and cattle, and have nothing to do with Indra. 'Kine,' he said, 'are our support; we have neither fields nor horses; we wander about happily where we list, travelling in our waggons; we are then bound to worship the mountains, and cattle, and have nothing to do with Indra.' Offerings of curd milk and flesh were in consequence presented to the mountain, and the worshippers circumambulated the cows and bulls, who bellowed as loud as roaring clouds. Indra's anger broke forth in a furious tempest, which lasted seven days and seven nights, but Krishna protected the distressed community by plucking up the mountain, and holding it aloft as an umbrella until the tempest ceased, when he planted it again on the earth. Upon witnessing these marvels, the herdsmen wished to render worship to Krishna, but he desired them not to inquire into his nature, but to be contented that he lived among them as a *friendly relative*."

Hence the appellation of *Diya-banda*, given to this déva by our poets.

In the churning of the ocean, Vishṇu seems to have taken an active part. It was undertaken by his advice, and with his assistance to recover *Sri*, whom Indra lost under the following circumstances. A sage named Durwasas gave to Indra a garland, which the latter, without attaching to it much value, threw at his elephant, and he to the earth. Offended at this sight, Durwasa cursed Indra, and pronounced that the latter should lose *Sri* or 'goddess of prosperity,' who reigned supreme in the several heavens appertaining to that déva. She accordingly disappeared; and the consequence was, that the world fell into decay, sacrifices ceased, and the gods were enfeebled. To avert further evil consequences, the ocean was churned to find her.* At this search by dévas, demi-gods, (who are sometimes designated *dévatás* and demons,) various things and persons were found. They are called *Ratnas* or 'gems,' and are enumerated to have been *Danavantari*, the physician of the gods; *Lakshmi*, the goddess of beauty; the *Apsarases*, or

* Pr. Wilson's *Vishnu Purána*.

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nymphs of Indra's heaven ; *Sura*, the goddess of wine ; the *Moon*, said to be the jewel worn by Krishna ; *Sura-turu*, or the wish-conferring tree ; *Surabi*, the cow of abundance ; *Airàwana*, the elephant of Indra ; the bow of Vishṇu ; his *Sankha* or shell poison ; and *Amrita*, or Ambrosia.

The origin of the *Apsarasas*, from *ap* 'water,' and *sara* 'to move,' is thus related in the *Rámáyana* :—

Then from the agitated deep upsprang
The legion of *Apsarasas*, so named
That to the watery element they owed
Their being. Myriads were they born, and all
In vesture heavenly clad, and heavenly gems :
Yet more divine than native semblance, rich
With all the gifts of grace, and youth, and beauty.
A train innumerous followed : yet thus fair
Nor God nor demon sought their wedded love :
Thus *Rághava* they still remain—their charms
The common treasure of the host of heaven.

The poison which was generated as above described was swallowed by *Síva;* and the blueness of his neck has been the consequence. The moon is supposed to be the repository of the *Amrita* or "ambrosia." "It is" says the *Vishṇu Púrana*, "replenished from the sun during the fortnight of the increase. On the full moon the gods adore that planet for one night, and from the first day, all of them, together with the *Pitris* and *Rishis*, drink one *kála* or "digit" daily, until the ambrosia is exhausted." In the *Hero and the Nymph*,* the poet says :

Hail glorious lord of night, whose tempered fires
Are gleaned from solar fountains.

This is in accordance with the Western notion, which is thus described by Milton :

"The neighbouring moon her monthly round
Still ending, still renewing, thro' mid heaven,
With *borrowed light* her countenance triform ;
Hence fills and empties to en'lighten the earth
And in her pale dominion checks the night."

* Hindú Plays, i. p. 220.

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To return however to the subject of the remarks:— Vishṇu is worshipped by the Buddhist as a déva whose name is hallowed by historical and religious associations; whilst the Hindús treat Buddha as an *avatár* or incarnation of Vishṇu. The story in the Puránas, is thus related by Wilford, in his Essay on Egypt and the Nile.*

"The Daityas had asked Indra, by what means they could attain the dominion of the world; and he had answered, that they could only attain it by sacrifice, purification, and piety: they made preparations accordingly for a solemn sacrifice and a general ablution; but Vishṇú, on the intercession of the devos, descended in the shape of a *Sannyási*, named BUDDHA, with his hair branded in a knot on the crown of his head, wrapt in a squalid mantle, and with a broom in his hand. Buddha presented himself to the Daityas, and was kindly received by them; but when they expressed their surprise at his foul vesture, and the singular implement which he carried, he told them, that it was *cruel, and consequently impious to deprive any creature of life;* that, whatever might be said in Vedas, every sacrifice of an animal was an abomination, and that purification itself was wicked, because some small insect might be killed in bathing or washing cloth; that he never bathed, and constantly swept the ground before him, lest he should tread on some innocent reptile: he then expatiated on the inhumanity of giving pain to the playful and harmless kid, and reasoned with such eloquence, that the Daityas wept, and abandoned all thought of ablution and sacrifice. As this *Máyá*, or 'illusive appearance' of Vishnu, frustrated the ambitious project of the Daityas, one of Buddha's titles is 'the son of *Máyá*.' He is also named *Saya Siṇha*, or, 'the lion of the race of Sakya.'"

It is probably upon the belief of Gautama being an incarnation of Vishṇu, that the Hindús regard the superficial hollow on Adam's Peak, as the impression which that déva left by stamping the mountain with his foot.† But I may remark, that even intelligent Buddhists of the present day ignore the statement in one of their religious books,—I believe the *Sadharmálankára*—"that Gautama left the print of his foot as a seal, to declare that Lańká would be the inheritance of Buddha."

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* Sir William Jones' works, ii. p. 577.

† Spence Hardy's "Eastern Monachism," p. 277.

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I have already referred to the distinguished position which Vishṇu holds in the national religion of the Siŋhalese; and I may, before concluding, observe, that our poets abound in allusions to this deity, and one of them especially regards him as the only déva 'who was not dejected when Mára waged his fight against Buddha, as he sat on his *wajrásana* or diamond seat.'

අමාඇදුරැලන්සඳවිදුරසුන්ම වූ
පමාමෙනාපැමිණෙයනපුදටවසව වූ
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A STATISTICAL ENQUIRY INTO THE STATE OF CRIME IN CEYLON.

BY JOHN CAPPER.

PART I.—THE WESTERN PROVINCE.

THE amount and character of Crime existing in any country, is a study of so much importance, as to be well worthy the researches of the Statist and the Political economist. This is especially the case amongst a people who, like the natives of this island, are in a transition state; governed by laws dictated by the civilization of the West, yet dwelling amidst, and deeply imbued by the customs and superstitions of the East.

It is to be regretted, that in Ceylon, as in many other parts of India, the materials for statistics exist in a very crude and defective state, especially those relating to population. At the same time, it may be observed, that native society in this island exists in such widely different forms from the condition of any European communities, and the springs of action affecting their good or evil conduct are so dissimilar, as to render it far less necessary to enter into the very minute statements and comparisons as regards this branch of enquiry, which are to be found in works on the criminal statistics of European countries.

The scattered nature of the Ceylon population, the primitive habits and limited wants of a larger portion of the people, the absence of any densely populated towns, the cheapness of food and clothing, the facility with which a livelihood may be obtained, and the consequent small extent of pauperism, are all circumstances so widely different from

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those existing in Europe, and so opposed to the existence of crime, that one naturally looks for figures shewing a highly favorable result as compared with almost any other part of the world.

Taking the total number of convictions on an average of three years, as found in the Western Province, to which portion of the Island I am at present confining my inquiry, and comparing these with the extent of population, we find, to our astonishment, that the result is most unfavorable to the Island, as compared with similar returns from British India or the parent country. In Scotland, it appears that an offence against the laws is committed annually by one person in each 1,294 of the entire population; in England and Wales, by one in 929; in Ireland, by one in 582; in Bengal, by one in 1,219; whilst in the Western Province of Ceylon, an offence is committed yearly by one person in each 264.

But, startling as these figures appear, the case of Ceylon is very far from being an unfavorable one, if we proceed to analyze the returns, as I shall presently. As regards Bengal, and indeed British India generally, although I have alluded to the criminal statistics of that Government as officially published, I must explain, that there does not anywhere exist a faithful statement of the extent and nature of crimes and offences committed in any of the Presidencies, and least so in that of Bengal.

It is not generally known, out of India, that a very considerable number of offenders are dealt with in a summary manner by Indigo Planters and native Zemindars or landholders, who regularly hold courts of justice at their factories and dwellings. Not only do the riots of their own lands bring to their courts the offenders of their villages, but cases frequently come to them from more distant places. The evidence is taken by them with as much regularity, and far more fidelity, than in the Company's courts, and punishment is awarded without any hesitation on the part of the judge, on any complaint on the part of the people; from fifty lashes

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usually administered on the spot, or two or three months' incarceration in the Factory Jail, down to a trifling fine, being about the range of the sentences.

I am not aware that any such instances of private administration of justice are to be found in any other part of the world; but so infamous is the conduct of the police of Bengal, and so corrupt the ordinary Company's courts, that a Hindú will frequently submit to anything rather than take his suit to one of them; and such is their horror of the police officials, that it is no uncommon occurrence, when a crime has been committed in a village, for the entire community to fly to the nearest jungle, rather than fall into the merciless hands of the darogah and his peons.

I believe, that the official returns of cases tried in Bengal do not shew above half of those actually taken to account; whilst the extent of undetected crime in India, must also be very considerable; and this should be borne in mind whilst instituting a comparison between the criminal registers of India and Ceylon.

I shall, in the present Paper, confine enquiries to the Western Province, hoping to complete it for the remaining districts of the Island in a future contribution. The following Table exhibits the operation of the Colombo sessions of the Supreme Court during the last six years:—

	Murder and Homicide.		Other offences against Person.		Offences against Property. With violence		Offences against Property. Without violence		Other Offences.		Total.	
	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.
1852 ...	3	0	8	0	3	1	10	3	1	0	25	4
1853 ...	6	7	2	4	7	3	15	4	3	3	33	21
1854 ...	2	0	2	1	3	1	11	5	2	5	20	12
1855 ..	7	7	4	6	10	10	4	6	2	0	27	29
1856 ...	2	1	4	2	4	7	10	1	3	1	23	12
1857 ...	7	1	5	4	7	3	13	1	2	0	34	9

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The punishments inflicted in the above cases are shewn in the following Tabular Return :—

Punishments awarded by the Supreme Court during six years ending December 31st, 1857.

	Hung.	Transported for				Imprisoned for		Flogged.
		Life.	14 years.	7 years.	5 years.	3 years.	2 years and under.	
1852	1	1	2	2	3	9	5	3
1853	3	0	1	13	0	13	7	3
1854	1	0	0	0	0	7	12	4
1855	3	0	0	0	0	11	13	2
1856	2	0	0	0	1	7	12	5
1857	2	0	2	6	0	9	13	4

If we compare the Capital punishments in Ceylon with the total Convictions, we find them to be as 1 in 840, whilst in England the proportion is 1 in 650 ; in Bombay 1 in 2,827 ; in Bengal 1 in 2,878 ; and in Madras 1 in 3,236.

If we examine the records of this Court, and compare them with the Calendars of former years, with a view to ascertain the relative proportions of offences against the person and offences against property, at various periods, we shall find from the accompanying Table, that, whilst the former class of offences has sensibly decreased, the latter class has not increased in anything like the same proportion.

Convictions by the Supreme Court in the Colombo Sessions at various periods, shewing the number of offences against Person and Property.

	Offences against the person.	Offences against property.	Other Offences.
1834 ...	23	31	18
1835 ...	19	14	2
1841 ...	9	18	5
1842 ..	6	30	2
1856 ...	6	14	3
1857 ...	12	20	2

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Taking the above three periods of two years each, we find the average result to be, that in the firstnamed period the offences were about equal, in the second period offences against property stood at 3¼ to 1 against the person, and in the latter period at 2 against property to 1 against person. The latest returns I possess in reference to Crime in Great Britain shew, that for every offence against the person, there were in England and Wales 4, and in Ireland ½ against property, while in Bengal the relative numbers appear to be 1½ against property to 1 against the person.

From the first period to the last, it does not appear that the proportions of Convictions has shewn any increase, though the latter compares favorably with the middle period, as may be seen by the following Statement :—

	Cases tried.	Conviction.	Percentage of Convictions.
1834 ...	95	72	75
1835 ...	54	35	66
1841 ...	58	32	55
1842 ...	99	39	39
1852 ...	29	25	87
1853 ...	54	33	62
1854 ..	32	20	61
1855 ...	56	27	51
1856 ...	35	23	66
1857 ...	43	34	78

The average of the last three years is 65 per cent., omitting fractions; of the middle period 47 per cent., and of the earliest period 70 per cent.

Turning from the labours of the Supreme Court to those of the District Courts of the Western Province, we find a considerable difference in the results on the records of each of them, arising chiefly from local causes. The returns in my possession extend over six years for the Colombo Court, but over only three for Kalutara and Ratnapura.

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Statement of persons tried and convicted in the District Court of Colombo, during six years ending December 31st, 1857.

	Offences against Person.		Offences against Property.				Other Offences.		Total.	
			With violence.		Without violence.					
	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.
1852	5	0	0	0	7	7	8	8	20	15
1853	0	0	0	0	10	13	3	16	13	29
1854	0	0	0	0	12	27	9	4	21	31
1855	1	0	1	0	13	31	18	7	33	38
1856	0	0	3	0	10	29	13	16	26	45
1857	3	4	0	0	2	12	8	4	13	20

The capriciousness of the above totals, ranging, as the convictions do, between 60 and 30 per cent. of the cases tried, can only be explained by an analysis of the table. Adopting this course, we find that many of the cases consisted of contempts of Court, the offenders being generally dismissed with a warning as to future conduct. A considerable number in some years, were cases of Cattle stealing, an offence which has, since 1851, been removed from the jurisdiction of the Supreme Court, and made actionable in the District Courts.

The following Table of such cases, from the records of the District Court of Colombo, will shew the working of this alteration in the law.

Cattle Stealing Cases in the Colombo District Court for the six years ending December 31st, 1857.

	Persons charged.	Convicted.	Acquitted.	Withdrawn or dismissed.
1852 ...	12	5	4	3
1853 ...	23	10	12	1
1854 ...	32	8	22	2
1855 ..	42	13	9	20
1856 ...	17	9	7	1
1857 ...	10	2	8	0

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The average of convictions in these cases, amounts to but 35 per cent., and it cannot fail to be observed, that whilst in the few last years, the convictions have materially decreased, the cases withdrawn and dismissed, owing to the non-appearance of prosecutors, have been greatly increasing. The above Table would induce us to believe, that the offence indicated was on the decrease; but, unfortunately, there is reason for knowing the contrary to be the case. It is urged, that since this class of offenders ceased to be prosecuted by the Queen's Advocate before the Supreme Court, they have become far more daring, relying with confidence on the delays and difficulties attending prosecutions in the District Court by private parties. The numerous withdrawals and dismissals indicate the degree of impunity which they are enjoying; and it may be well worth the consideration of the authorities, if it would not be advisable to instruct the several Deputy Queen's Advocates to take all such cases out of the hands of private prosecutors, and follow them up with the utmost vigour.

The next returns are those from Ratnapura and Kalutara, the figures of which differ very materially, though, on examination, the varying results may readily be accounted for by the peculiarities of the two Districts. Kalutara, it must be remembered, is the great centre of Arrack distillation, and we must not be surprised at finding a certain class of cases preponderating in the Court of the District.

Return of Persons convicted and acquitted, or dismissed, in the District Court of Ratnapura, for three years ending December 31st, 1857.

	Offences against Person.		Offences against Property		Cattle Stealing.		Other Offences.		Total.	
	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.
1855	0	1	0	0	1	1	1	0	2	2
1856	2	0	1	0	1	9	3	1	7	10
1857	0	1	2	2	4	1	4	0	10	4

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In this instance, the convictions have run tolerably even, the preponderance of the acquittals having been, as in most other courts, in cattle cases. The average for these three years shews the convictions to have amounted to no less than nearly 55 per cent of the persons charged,—a very favorable result, as compared with other Courts in this Province.

Return of Acquittals and Convictions in the District Court of Kalutara, for the three years ending December 31st, 1857.

	Offences against Person.		Offences against Property		Cattle Stealing.		Other Offences.		Total.	
	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.	Convicted.	Acquitted.
1855	0	10	0	1	4	11	1	1	5	23
1856	2	3	0	2	3	35	1	37	6	77
1857	2	2	1	6	1	28	0	5	4	41

It will be at once apparent, that the cases brought into this Court are much more difficult to deal with than in other instances. The habits of the people go far to account for the difficulty the authorities meet with in obtaining convictions, which here have not averaged above 10 per cent. during the three years under notice. The greater number of persons accused of "other offences," have been charged with rioting.

The Police Courts will now claim our attention; and first amongst these, both in importance and amount of work performed, is the Colombo Magistrate's Court. The Table below shews the number of Police cases instituted and decided in each of the last 6 years in this Court.

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	Cases Instituted.	Cases Decided.	Convictions.	Acquittals.	Dismissals.	Percentage of Convictions.	Percentage of Acquittals.	Percentage of Dismissals.
1852 ...	3899	3750	1455	180	2115	39	5	56
1853 ...	3961	3927	1386	165	2376	35	4	61
1854 ...	3469	3813	1327	163	2323	36	4	60
1855 ...	3839	3906	1437	166	2303	37	4	59
1856 ...	3627	3367	1270	121	1976	38	$3\frac{2}{3}$	$58\frac{1}{3}$
1857 ...	3968	3423	1228	130	2065	36	4	60

The regularity of the results in these 6 years, is most satisfactory evidence of the steady administration of justice; for although the amount of work performed in the various years differs by five or six hundred cases, the proportion of convictions and acquittals remains unvarying. The large proportion of dismissals, amounting on an average to 59 per cent., indicates a great disposition amongst the natives to bring forward false and frivolous charges, engendered by ill feeling, arising from imaginary or real wrongs. On the other hand, very many of the dismissals are cases of simple disputes and quarrels between members of a family or neighbours, which are thus arranged by the Magistrate, accompanied by a reprimand and warning as to future good conduct.

The records of the Negombo Police Court shew a still larger proportion of dismissals, though a considerable number of these will be presently accounted for in a different manner. The following are the figures in their case :—

	Cases Instituted.	Cases Decided.	Convictions.	Acquittals.	Dismissals.	Percentage of Convictions.	Percentage of Acquittals.	Percentage of Dismissals.
1853	1425	1224	287	166	771	$23\frac{1}{2}$	12	$64\frac{1}{4}$
1854	1087	1055	212	84	759	20	8	72
1855 ...	4292	3049	255	87	2707	8	$2\frac{7}{8}$	$89\frac{1}{8}$
1856	3855	4548	253	98	4197	$5\frac{1}{2}$	$2\frac{1}{4}$	$93\frac{1}{4}$
1857	1452	1869	182	74	1613	10	4	86

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The figures in this table shew a great irregularity during three of the years under review, though in the first and last of the period, the numbers agree precisely with each other. An analysis of the records of this Court goes to shew, that the great increase in the number of cases brought forward in 1855 and 1856, arose entirely from the District collectors under the Road Ordinance taking out summonses against persons liable for the annual tax, without troubling themselves to demand payment in the first instance; thus endeavouring to make the Police officials the means of collecting the tax instead of themselves. The Magistrate, however, refused to entertain most of these charges; hence the unusually large number of dismissals, and the apparent small percentage of convictions during those years. This practice was eventually put a stop to through the interference of the Government Agent, and the cases have once more sunk to their accustomed number.

In the Kalutara returns for three years, ending December 31st, 1857, we find a considerable falling off in the number of decisions, as well as in the convictions, during the last year embraced by them. The results are shewn in the accompanying Table :—

	Cases Instituted.	Cases Decided.	Convictions.	Acquittals.	Dismissals.	Percentage of		
						Convictions.	Acquittals.	Dismissals.
1855	2157	2278	300	152	1820	13⅓	6¾	79¾
1856 . ..	2290	2309	304	175	1830	13	7½	79½
1857	2075	1900	173	101	1626	9	5¼	85⅝

Much as these figures differ from the result of the Colombo Tables, they perhaps do not shew any greater discrepancy than might be anticipated from the different positions of the

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two Courts. The above figures, too, are borne out by the returns from the Kégalla Police Court, as may be seen below :—

	Cases Instituted.	Cases Decided.	Convictions.	Acquittals.	Dismissals.	Percentage of		
						Convictions.	Acquittals.	Dismissals.
1855	932	1041	121	77	843	11½	7½	81
1856	1073	1087	106	96	855	9¾	9	81¼
1857	857	792	97	55	640	12	7	81

The convictions and dismissals, in both these instances, approximate very closely ; and we may fairly presume, that the much smaller proportions of convictions in these rural Courts arises, not from any local defect in the administration of the laws, but rather from a less efficient Police, and a greater difficulty in collecting evidence amongst scattered and distinct communities.

The last of these Courts is that of Ratnapura, the work in which, during the last three years, is given in the annexed Table :—

	Cases Instituted.	Cases Decided.	Convictions.	Acquittals.	Dismissals.	Percentage of		
						Convictions.	Acquittals.	Dismissals.
1855	891	678	90	32	556			
1856	763	1090	165	148	777			
1857	866	820	75	50	695			

If we now sum up the total crimes and offences on which convictions have been obtained throughout the Western Province of Ceylon during the last three years, and examine the proportion which these bear to the population, we shall be able to form an estimate of the relative criminality of this

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as compared with other countries. The annual averages of these convictions in the various Courts stands thus :

	Convictions.		per cent. of cases.
Supreme Court	28	=	65
District Court, Colombo ...	24	=	24
Do. Kalutara ...	5	=	50
Do. Ratnapura	6	=	55
Police Court, Colombo ...	1311	=	37
Do. Negombo ...	230	=	20
Do. Kalutara ...	261	=	12
Do. Kégalla ...	108	=	11
Do. Ratnapura ...	110	=	12

The total of all these averages gives us the annual number of 2,082, which, as I before stated, yields a proportion of one in each 264 of the entire population of the Province.

Unfavorably as this result contrasts with the statistics of other countries, it assumes a very different aspect, if subjected to analysis ; and separating crimes from mere offences, we draw a comparison between Ceylon, India, and England, as regards these two classes of offenders. The result will then be altogether in favour of Ceylon, as respects real *crime* though still leaving a heavy balance of mere offences against the population of this Island. This analysis shews, that while there is but one person in every 13,419 who yearly commits a crime, there is one person in each 269 inhabitants who annually commits an offence : crimes standing in the small proportion of $2\frac{1}{8}$ per cent. of all offences against the laws In Bengal, crimes and offences are about equal. In England and Wales, they stand as 15 per cent. of crimes. In Ireland as 27 per cent.

Comparing the total convictions in all the Courts of this Province on an average of three years, with the number of

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cases decided, and as compared with the English and Indian tables of convictions, we shall find them standing as follows:

Supreme Court,	65 per cent.
District Courts,	29 „
Police Courts,	20 „
Average of all,	38 per cent. of cases tried.
Bengal,	48 „
England,	64 „

There is no doubt, that the same cause which leads to the excessive preponderance of offences of a minor character, as compared with the population, when viewed against other countries, goes far to account for the smaller percentage of convictions, especially as we find the least percentage in the Police Courts, where this description of cases is dealt with. Whilst we may congratulate ourselves upon the very small amount of actual crime existing in Ceylon, judging from the statistics of the Western Province, we must admit the prevalence of much strife, dissension, and angry broils amongst the natives, arising partly from quarrels respecting the minute shares into which landed property is frequently subdivided, and partly from the vice of drunkenness, a propensity which, it is to be regretted, is greatly on the increase in many parts of the Island, but especially in the Western and Southern Provinces. It is quite impossible to institute any faithful comparison between the large number of frivolous charges instituted and dismissed in this and any other country, nor between the many Police cases, arising out of family and neighbourly disputes, of a trivial character, in which both sides being equally blameable, the Magistrate can do no more than dismiss them with a reprimand and caution to either party.

There is very little doubt, though the Police records fail to shew such to be the case, that by far the larger portion of feuds and petty assaults have their origin in the neighbouring tavern. The personal experience of Police officials and

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Magistrates tends to prove this; and confirmation would appear to be found in the following Table, in which I have compared the number of taverns licensed in, and the arrack revenue derived from the various divisions of this Province, with the population and the number of Police convictions.

District.	Population.	Taverns licensed.	Proceeds of Arrack Rent.	No. of Inhabitants to each Tavern.	Amount of Arrack Rent paid by each person.	Police Cases to each 1000 Inhabitants.
					s. d.	
Colombo	42,810	73	£18,317	882	4 3	$20\frac{1}{4}$
Salpiti Korale ..	44,910	38		1,187		
Sina and Hewagam Korales	97,488	120	3,937	805	0 $9\frac{1}{2}$	
Pasdum, Raygam, and Wawelwilla Korales, including Kalutara and Panadure ..	115,623	196	1,533	590	0 $3\frac{1}{8}$	$18\frac{3}{4}$
Three and Four Korales	61,591	124	3,830	520	1 3	$15\frac{1}{4}$
Alut Kuru and Hapitigam Korales ..	104,842	61	5,751	650	1 $0\frac{1}{10}$	$13\frac{3}{4}$
Ratnapura	82,921	54	938	1,720	0 $8\frac{1}{4}$	$1\frac{3}{8}$

The above figures are averages of the last three years, and from these it may be seen that, to a great extent, the Police cases bear a relative proportion to the density of the tavern licences, and still more so to the amount contributed per head to the Arrack rents; the largest contributors to this branch of the revenue being also the most frequent visitors to the Magistrate's Court.

There is, indeed, a striking exception to this rule, in the case of the Kalutara and Panadure Division, where, although the proportion of licensed taverns and the number of Police cases agree, as in the other instances, we find the revenue per head the lowest in the scale. The only way in which we can account for this discrepancy is, by supposing that in this District, which is the great centre of arrack distillation, there

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are large surreptitious sales of the spirit, which militate against the price paid for the arrack rents; otherwise it is difficult to conceive, that a District which stands second on the list, as regards the number of taverns to the population, should yield less than half the amount per head than any other division of this Province.

I find that the number of stills licensed in the Western Province has been gradually on the increase, having been in 1854, 196; in 1855, 290; in 1856, 332; in 1857, 244; and in the first five months of this year, 339. This increase is, however, attributable to the larger demand for arrack for exportation to the Presidencies and the Colonies, rather than to any greater local consumption, which is more likely to be checked by the greatly enhanced price of the article.

In the Tables contained in this Paper, no notice has been taken of the age of persons convicted, no such data being in existence. I may, however, remark, that juvenile offenders are in this country entirely unknown. In the same way, female criminals, who in Great Britain are as one to five males, can scarcely be said to exist.

The remarks which I have introduced into this Paper, are necessarily of a limited character, bearing as they do on but one section of this Island population. It will be highly interesting to compare the state of crimes amongst the various classes inhabiting the different Provinces of Ceylon,—the Tamils, the Kandyans, the Moormen, the Malays, the Singhalese, and trace the effects of growing wealth and intelligence upon their morals.

Should I succeed in obtaining the necessary returns from the remaining Districts of the Island, I will hope to follow up the present enquiry by a second and more copious Paper, reviewing the Crime of the entire Island.

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SIṆHALESE RHETORIC.

BY JAMES D' ALWIS, ESQ., ASSISTANT SECRETARY.

In the Essay, which on the 13th August, 1850, I read before this Society on, "The Siṇhalese language, its Poetry and Poets;" and which I have since published as an Introduction and Appendix to the *Sidat Sangaráwa*, I made a few general observations on "Siṇhalese Rhetoric," and also presented portions of the *Swabásha-alaṇkára*,* a work on Siṇhalese Rhetoric. I now return to the subject, and avail myself of the present opportunity of laying before you a brief outline of the properties of style.

There are thirty-five rules laid down in the *Swabásha-alaṇkára*, for the attaintnent of a rhetorically correct style. I shall here present the reader with a brief summary of them.

Where proper terms (other than tropes) are employed, being a natural resemblance to the things signified, the language is such as will contribute much to fix our attention, and is called *swaba*, *e.g.*

තුඩින්වක් පුරත් මරා පැහැ කොමලපියෙන්
ගෙලෙන්ඔහැති වරණරජ මිපුරු වදන්පුමො සියල්

"The bird that has a red crooked beak, green delicate wings, three lines in the neck, and is capable of articulate sounds, is the Parrot."

The above is an example exhibiting a sentence devoid of rhetorical tropes, and presenting proper *nouns*, particular and determinate in their signification.

The writer proceeds to give examples in such of the other parts of speech as are most susceptible of vivacity and elegance.

* See "Sidat Saṇgaráwa," pp. 31, 82, 88, 184.

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The *verb* is the next in order, and we select the following illustration from the *Kávyasékharaya* :—

දත්කැකුළුපෑලාපුරතල්සිනාසි ලා
බොලදබස්දීලාකෙළිසියලඟදූලිගා ලා

"The babe sports about, exhibiting his budding teeth, smiling most lovely, chattering most tender expressions, and daubing (himself) all over his body with dust."

Here the word කෙළි 'sports' is particularly expressive of the habit of children, and contributes much to the vivacity of the expression. If instead of කෙළි the poet had used දිවෙයි "runs about" the expression would have been tame and weak.

In *adjectives* the same author gives a beautiful example, in describing the virtues of King Parákrama Báhu :

සමුදුරගැඹුරුගුණමදුරුගිරිතරසරගු ණ
සිසිරකරසොමිගුණපවතිමොහුකෙරෙහිමෙතුත්ගු ණ

"An ocean in profound learning—the Mern in firm steadfast qualities—a moon in gentleness—these three virtues did he possess."

The words ගැඹුරු, තරසර, and සොමි are, happily chosen ; the first conveys the depth of his erudition as vast as 'the fathomless profound'; the second his firmness and unwavering resolution, as steadfast as the great *Mandara,* mountain ; and the third his amiability of disposition, as gentle as the 'moon beams.'

Another mode of contributing to the vivacity of style is by the adoption of *rhetorical tropes.* Of these "comparison" is one ; and may be described as presenting a parallel between the case in hand, and some other that is calculated to call forth such emotion.

There are several kinds of comparisons. Where a comparison is instituted, the resemblance in a certain quality being stated, the figure is a *simile, e.g* :

සොමිසඳවන්තොවැකිල ප
බලාඇගෙවතබ ප

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"Having seen the splendour of her countenance, like the spotless gentle moon."

When the resemblance between the comparates is merely implied, the figure is a *metaphor* ; as

ඇඟෙග්සුවලලෙමොලක ත
ඬිතරදිසිවිදුදෙමෙවිසිරිග ත

"Her delicate arms were like flashes of lightning."

The usual order of comparates is sometimes changed with a view to give prominence to the object to which a comparison is instituted. Thus we say, මේ ලමයා වාගේ බල්ලා දුවයි 'A dog runs about like this child.' There is greater vivacity in this sentence. than if we expressed it බල්ලා වාගේ මේ ලමයා දුවයි, 'This child runs about like a dog.' In the latter the comparison is simply instituted, but in the former stress is laid on the propensity of the child to mischief, which it is intended to correct. So likewise, to use an illustration given in the work before us;

උවනෙව් නි පුබුදුපියුමවිය.

"A full blown lotus is like thy face (O gentle creature!")

The change of the usual order in the use of the comparates renders the compliment more expressive. A comparison is sometimes repeated by reversing the order of the comparates in the repetition, as when we say ; ඌ වගේම මූත් හොරයි මූවගේම ඌත් හොරයි, "Like him is this fellow a thief, and like this fellow is he a thief." The repetition conduces much to the energy, or vicacity of expression. We shall present the reader with an example from the work before us :

උවනෙව් නි පියුම්, පියුමෙව් නි පිලිඋවන්.

"Thy face is like a lotus, and the lotus is like thy face (Gentle creature").

A comparison or metaphor limiting the similitude of the subject compared to one particular object, conduces greatly to elevate or degrade the subject, according to the design of the writer or speaker ; as when we say නිඋවන් කමලක්හා, මසුදුසු. 'Thy face is (like) the *very* lotus.' Comparisons or metaphors exhibiting the similitude to divers objects are

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frequently to be met with in our books; and they conduce much to elevate the subject. We take an example from the *Kusa Játaka*.

තාරකොඳ මුතුහාර හරගිර සදිසියස.

"His renown was like that of stars, jasmine, pearls, and mount Kailása."

Here the poet has selected *white* objects to convey the purity of that renown which it was his wish to exalt. If he had chosen other objects, as තඹර the *red lotus*, the entire beauty of the comparison would have been lost.

There is frequently to be met with in our books a species of metaphor called *prativastu*, which is the expression of two sentiments, without stating the resemblance between them. This is a trope very pleasing to the mind, "as men are more gratified at catching the resemblance for themselves, than at having it pointed to them."* *Subásita* abounds in metaphors of this kind, and we shall select the following as an example :—

නැතමද පුතුන් සියයක් ලදුවත්නිස රු
ගුණ නැණ බෙලෙන් යුතු පුතුමය ඉතාග රු
එක පුන් සඳින් දුරුවෙයි ලොවගන අඳු රු
නෙකතරු රැසින් එලසට නොම වියදු රු

"Better one son wise and good; there is no benefit even by a hundred of fools. One moon dispels the thick darkness of this world; it is not dispersed even by hosts of stars."

Analogical metaphors and comparisons are to be found in the Siŋhalese, by the comparates being compounded as in the English word, "table-land." In the language of Dr. Whately

"They are both the more frequent and the more striking. They are the more frequent, because almost every object has such a multitude of relations, of different kinds to many other objects; and they are the more striking, because (as Dr. A. Smith has well remarked,)

* Dr. Whately on Rhetoric, p. 267.

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the more remote and unlike in themselves any two objects are, the more is the mind impressed and gratified by the perception of some point in which they agree,"*

e.g., ගල්හිත, 'stone-heart,' for 'stone like heart,' යක් මූන, 'devil-face,' for 'devil-like face,' ugly countenance, ගොන් මිනිහා, 'bullock-man,' for 'bullock-like-man,' &c., 'a stupid.' I shall adduce an example from the *Kávyasékhara*.

තීන් ගත දුරම්තුරු වීතෙදන කුමුදු නිසඳු රු
ගුණ මිනිමහසපුරු වදිම්මුනිඳුතු මන්තිලෝගු රු

"I bow unto his supreme intelligence, the teacher of the three worlds, an ocean for gems-virtues, a moon for lily-faithful men, and a sun for thick darkness unbelief."

It is to be observed, that compound metaphors, as in the above stanza, where the resemblance between certain objects is implied but not expressed, are very frequent in the Siŋhalese. In the example before us, the poet compares the virtues of Buddha to the inestimable gems produced in the ocean; the religious comfort which the followers of that sage derive from his Sermons to the influence which (it is supposed) the moon has over the lily,† his power to convert heretics, to the light of the sun which dispels darkness.

Where direct resemblance between two objects is expressed the Siŋhalese use එව or නැමති, equivalent to the English words 'like,' 'of,' as in 'moon-like brilliancy,' සඳෑව (*i.e.*, සඳ එව අඳු,) 'light of reason,' නුවන නැමැති ආලෝකය. Frequently, too, the comparates are used together, without a sign of comparison: in which case it must be observed, that an object is merely illustrated by the form of another object. Thus we speak of කන්වැල, 'ear creeper,' කඹුපත,

* Dr. Whately on Rhetoric, pp. 265, 266.

† It is to be remarked that if *tambara* were substitued for *kumudu* the metaphor would prove defective, inasmuch as the former is a sun flower: between it and the moon there would therefore be no relationship.

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'sword leaf.' This metaphor may be easily understood by an Englishman by removing the order of the above words to suit the idiom of the English; 'creeper ear,' or 'creeping ear,' 'leaf sword' or 'leafy sword.'

Orientalists give *irony* under the head of metaphor : and it is defined to be a speech, conveying a meaning different to the plain signification of the words. As for instance, if a person whom I bade carry a pot of water to the next room, broke it on his way, and I then exclaimed යස සපත් කමක් කරයි. 'He has done a very clever job!' the language would be irony.

Many of the tropes in use amongst Western nations are also to be found in the Siṅhalese. All the several sorts of *synecdoche*, of which Dr. Campbell treats in his "Philosophy of Rhetoric," p. 431, (*i.e.*, the genus for the species, the whole for a part, and the matter for the instrument or thing made of it) are of frequent occurrence in our language. Of the genus for the species; when we say ගස් මදින්ට ගියා 'He went to break (extract toddy from) trees;' by 'trees' we mean *palm trees*, a species. When we say රෙද්ද ඉරුණා 'the cloth was torn,' or අරුව බල්ලෙක් කාපි 'he was bitten by a dog,' we express the whole for a part. When it is said, එ රන් දහස දෙමින් ඔහුට, 'by giving him the thousand pieces of gold,' money is meant, or *masuran*.

In a language like the Siṅhalese, which abounds with so many delicate expressions to convey various degrees of respect according to circumstances, we can scarcely fail to notice, what is commonly denominated *euphemism*. As an example of this decency in expression, Dr. Campbell has given Martha's answer to our Saviour, when he directed the removal of the stone over Lazarus's sepulchre. "Lord, by this time he *smelleth*, for he hath been dead four days."* In the Siṅhalese version, which has closely followed the

* St. John xi. 39.

English expression, the original word 'smelleth' is rendered '*stinketh,*' සවාමිනි ඔහු මරනට පැමිනි හතරදවසක්වෙවතබැවින් දැනට ගඳඇතයි කීවාය: but it must be observed, that the Siŋhalese never use the word ගඳ 'stink' in a company, but invariably convey the idea by calling it 'smell.' I must not omit, however, to observe here, that even the word ගඳ, although it has undergone a change in its use by its being applied at present to mean only 'stink,' originally meant 'smell' or 'scent.' As in the following passage in *Amáwatura* :—

දෙවිමිනිස්සු ගඳින් මලින්පුදාමහාපුරුෂයමෙහි තාගා සමකෙනෙකුදු නැතයි කී·

"Gods and men having offered scents, and flowers, said 'O great man! there is no one here equal to thee."

Other instances are not wanting, where to a vivid exhibition of what may appear as delicate, offensive, or indecent, the Siŋhalese use a turn of expression different from that which they otherwise use.

Following the order in which Dr. Campbell has treated of tropes, I shall here allude to the *catachresis.* An example of the use of words in a signification that is very near their ordinary meaning, may be furnished from the following portion of a dialogue to which I listened with pleasure; කොයිද බාන් උඹේරාල? Where, I say, is your husband? මම දන්නේ නෑ ඔන්න ඔහේ තිබුනි 'I don't know, *it was* some where there.' The force and beauty of the Siŋhalese expression are entirely lost in the translation. We only use තිබුනා when we refer to an inanimate object. When animate objects are spoken of උන්නා ('was') is the verb employed. In the example before us තිබුනා occurs where උන්නා should have been used. Although this is an impropriety of language (as doubtless in the passage in the Cotta version of the Bible, උදය මගේ දරුවාට කිරිදෙන්නට මම නැගිට්ටාම ඔහු මැරීතිබුනාය, I Kings iii. 21 *), yet when we wish to express contempt at the

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* See Sidath Sangarawa, p. cclvi.

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mode in which a man lives, or at the inactivity or laziness with which he passes his days ; such language contributes either to ornament or strength. In the sentence කොහිද අර දිගා 'Where is that high one' ; the word දිගා is used for උස් ඩකා 'tall fellow.' Here the tallness of the person is spoken of either in a contemptuous manner ; or in amazement at his prodigious height.

There is no language in the world in which there is not from time to time a change in the signification of terms, or in which words are not deflected from their original sense. In the Siŋhalese this is peculiarly the case : and we can easily illustrate the second species of *catachresis* which Dr. Campbell, (pp. 436, 437,) defines to be.

"When words which, from their etymology appear to be applicable solely to one kind of thing, come afterwards to be applied to another, which is nearly related in its nature or design, but with which, nevertheless, the analysis of the word will not accord."

The word බත්, for instance, was originally used for "food," and it is now generally understood to mean boiled rice ; කුඩු meant powder, but it is now usually understood as a designation for 'rice powder.'

(To be continued.)

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SCRIPTURE BOTANY OF CEYLON.

By William Ferguson, Esq.

The following familiar observations on some of the Plants mentioned in the Bible, and which are indigenous to, or are related to genera and species growing or known in Ceylon, form portion of a lecture delivered by me last year to the Young Men's Christian Association in Colombo.

During my inquiries into this subject, I made free use of all the authorities at my command, and therefore, to those who have read one of the various works on the Botany of the Bible, it is not likely that much original matter will be found in these observations, further than the identification of the plants with our Ceylon ones.

Cinnamon and Cassia.

(කුරුඳු *kuruñdu* Siṇ. *Cinnamomum Zeylanicum.* Nees.)

The word Cinnamon occurs four times in the Bible, first about 1,600 years before the Christian era, in Exodus xxx. ver. 23, where it is enumerated as amongst the ingredients employed in the preparation of the holy anointing oil. "Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much." Again "I have perfumed my bed with myrrh, aloes, and cinnamon. (Prov. vii. 17.) "Spikenard and saffron, callamus and cinnamon, with all trees of frankincense." (Cant. iv. 14.) While in Revelation, among the merchandise of Babylon, we have enumerated "Cinnamon and odours, and ointments and frankincense." (Rev. xviii. 13.)

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Besides the real Cinnamon here undoubtedly referred to, (the *Cinnamomum Zeylanicum*), we have four other species indigenous to the Island, one of which, lately discovered by the present Director of the Botanic Gardens, has the perfume of the Lemon Grass so well known in Ceylon. The plant discovered by Mr. Thwaites, bears a name signifying that it has this resemblance.

The references in the Bible to this famous spice have called forth the powers of investigation of several authors, who have thrown considerable light on the subject and on the countries supposed to have produced the Cinnamon of the Bible.

I need not enter into details respecting the Cinnamon plant, for which our Island is renowned above all other places on the face of the earth.

I cannot say much about "the Spicy breezes," perceived by voyagers off the coast and described by Poets, but there is no doubt that after a shower of rain the air in the Cinnamon Gardens is perfumed with the pleasant odour of various flowers around. The odour of the Cinnamon flower is neither powerful nor peculiar.

I had the pleasure, in 1858, of examining in the British Museum specimens of the Cinnamon plant collected by Paul Hermann in this Island about 200 years ago, and which formed the origin of the *Laurus Cinnamomum* and *L. Cassia* of *Linnæus*, the latter of which did not differ from the former excepting by the narrowness of its leaves, and they seemed to have been made so by the free use of a pair of scissors.

The Cassia of commerce is the produce of several species of Cinnamon, as well as of the real Cinnamon tree, the inferior kinds from Ceylon having been sold as Cassia.

Milton makes several allusions to Cassia—

> " ——— and now is come
> Into the blissful field through groves of myrrh
> And flowery odours, *cassia*, nard and balm."
>
> "*Paradise Lost*," *Book 5.*

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You all remember the hackneyed allusion to the "spicy gales of Araby the blest" founded on the early idea that the Cinnamon which the Arabs carried to the shores of the Mediterranean was the produce of Arabia.

Another Poet writes :—

"There eternal summer dwells,
And west winds with musky wing
About the cedar'd alleys fling
Nard and *Cassia's* balmy smells."

"Sleep in thy peace that bed of spice,
And makes this place all paradise;
Let balm and cassia send their scent,
From out thy maiden monument."

Herrick, "Dirge of Jephtha."

Notwithstanding questions raised as to Cinnamon being indigenous to Ceylon, there can be no doubt of the fact, and very little as to Ceylon being the source whence the Arabs derived the Cinnamon which the caravans took down to Egypt and Palestine.

OLIVE.

"The dove came into him in the evening, and lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the face of the earth." (Gen. viii. 11)

"The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them; should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees." (Judges ix. 8, 9.)

This is one of the earliest and oftenest mentioned trees in the Bible, and is by universal consent admitted to be the same as the one now known by that name. It is indigenous to Syria, to the South of Europe, as well as to parts of Africa.

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Olive oil and Olives are extensive articles of commerce.

The fragrant olive of China with which the Chinese are said to flavor their tea, was introduced to Ceylon many years ago, and we have two other species of Olive indigenous to the Island, but neither of them must be confounded with the වෙරළු *veraḷu* or *illupie* trees, which belong to two distinct Natural Orders, and both considerably separated from the Olive.

I suggest this precaution, from the fact that some of my friends of the American Mission at Jaffna are in the habit of alluding to the *illupei*, which is one of the most valuable trees of the Northern Peninsula, as the Ceylon Olive tree, and because in this quarter Europeans are in the habit of calling the *veraḷu* the Olive. The fruits of this latter tree do indeed bear such an outward resemblance to the Olive, that the genus to which it belongs, has in consequence of this resemblance, been called *Elæocarpus*. The nuts of an allied species are those known to you all as the "Brahmin beads," which, mounted as bracelets, are very commonly worn by ladies.

Mustard.

"The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in a field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. xiii. 31, 32.)

Perhaps the plant here translated Mustard, has called forth as much research and learned disquisition as any one named in the Bible. Some writers attempt to prove that because a species of the plant which produces Mustard (*Sinapis*) grows in Palestine to a considerable size, no other plant could have been meant; but the late Dr. Royle produced incontrovertible evidence to prove that the tree here meant is the *Salvadora Persica* of Botanists, a small tree, native of the hot dry parts

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of India, and of Persia, Arabia, and Ceylon. In a note to an article on the Flora of Ceylon, contributed by the late Dr. Gardener to the Appendix to Mr. Lee's translation of "Ribeyro's History of Ceylon," it is mentioned, that he considered himself the first to discover this plant in our Island ; but it seems, from a notice in Ainslie's "Materia Indica," to have been known as a native of Ceylon many years previously. It is a common plant on the small Islands in the vicinity of Jaffna, and some specimens which I saw several years ago growing on what is called "Small-pox Island," close to Jaffnapatam, bore a general resemblance to the weeping Ash tree. Its seeds taste a good deal like Garden Cresses, and its bark, which is acrid and raises blisters upon the skin, (in this resembling the *Plumbago Zeylanica*,) is used as medicine. There are two species of the genus indigenous to Ceylon.

SYCAMORE.

"Over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite." (I Chron. xxvii. 28.)

The tree here and elsewhere referred to as the Sycamore *(Ficus sycamorus)*, is admitted to have been a species of Fig tree, the fruit of which is like the common Fig, and the leaves like those of the Mulberry : hence the name.

We have no less than 22 species of the genus to which the Sycamore belongs, and one, the ගං අට්ටික්ක *gaṇ aṭṭikka* (*Ficus glomeratus*), bears a great resemblance to the tree here referred to. Some of the species are creeping plants, covering stones and rocks, and the stems of forest trees, somewhat after the fashion of the English Ivy ; while others are amongst the giants of the forest. The famous *Banyan* belongs to them, and when at Jaffna, I measured one in the vicinity, which, with its hundreds of depending shoots, covered an acre and 1-12th of ground. This is the tree to which Milton alludes in Paradise Lost, as the fig tree whose leaves formed the first

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clothing of the primeval pair. The *Bó-gaha* also belongs to the same genus, and I was assured some time ago by Sir J. E. Tennent, that the famous Bó-tree of Anuradhapura, (the description of the introduction of which into Ceylon occupies a chapter of the "Maháwaŋsa," (is the oldest historical tree on record. Sir Emerson believes there is evidence to prove that the tree now growing there is the identical one referred to in the "Maháwaŋsa." Those who have read the gorgeous language made use of in the "Maháwaŋsa,") describing the boat, &c., in which the Bó-branch was carried, cannot but have been struck with the similarity of language and imagery to those used by Shakspeare in reference to the mode in which Cleopatra paid her first visit to Anthony.

Though the wood of the Sycamore tree is soft and coarse, it is believed to have formed the coffins of some of the Mummies found in Egypt.

PALM.

"The righteous shall flourish like the Palm tree." (Psalm xcii. 12.)

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." (Exod. xv. 27.)

The Palm tree here and elsewhere so often mentioned in the Bible, is undoubtedly the Date Palm (*Phœnix dactylifera*), single specimens of which may be seen growing in several parts of Ceylon. It is the රට ඉඳි *raṭa indi* of the Siŋhalese; and a solitary tree which grows at Jaffna, vies in stature with any which I saw growing in Egypt. The two indigenous Date trees of our Island, (from the branches and leaflets of which Tats and Basket work are formed,) will give a very good idea, on a small scale, of the Bible date tree, and the manner in which it produces its fruit. Dates are imported into England from Barbary and Egypt, and into Ceylon from the Persian Gulf and Arabia.

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There are perhaps a hundred varieties of the Date tree cultivated, and those who have eaten of the beautiful, cleanly preserved dates sent to England, cannot but have observed the vast difference between them; and the two kinds we get here. One of these comes in earthern pots, and is of a dark shining appearance, and rather pleasant to eat; but the other comes in messes, and not freer of extraneous matter than oriental sugar, which is never known to diminish in weight, however often it is spilled before it gets to the Bazaar.

The ancient Tadmor or Palmyra (built by Solomon and destroyed by the Roman Emperor Aurelian,) was so named from the number of the Date Palms which grew around it. To the natives of portions of Africa and Arabia, it is of greater consequence than the Coconut or Palmyra palms are to the natives of Ceylon; and hence, in former times, during a war with these countries, the greatest curse that could be inflicted upon them was to cut down the stameniferous trees, which were very few in proportion to the fruit-bearings ones, and so prevent the usual crop of dates. In consequence of this barbarous practice, attempts were made to secure a supply of the fertilizing pollen from the male trees, and it is stated that this, secured in earthen vessels, has been known to retain its fertilizing powers for 19 years.

It is no doubt in reference to the barbarous practice of cutting down such trees, that the following law was issued in Deut. xx. 19:—

"Thou shalt not cut down the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, for the tree of the field is man's life."

In reference to this passage, the late Mr. Roberts, in his "Illustrations of the Scriptures," wrote:—

"Can it be a matter of surprise, that the Orientals have a great aversion to cut down any tree which bears fruit, when it is known that they principally live on vegetable production? Ask a man to

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cut down a coconut or palmirah tree, and he will say (except when in want, or to oblige a great person) 'What! destroy that which gives me food? from which I have thatch for my house to defend me from the sun and the rain; which gives me oil for my lamp, a ladle for my kitchen, and charcoal for my fire; from which I have sugar for my board, baskets for my fruits, a bucket for my well, a mat for my bed, a pouch for my betel leaf, leaves for my books, a fence for my yard and a broom for my house? Destroy such a tree! Go to some needy wretch who has pledged his last jewel, and who is anxious to eat his last meal?"

I can imagine how refreshing it must have been for the children of Israel to have found so many Palm trees at Elim and elsewhere in their wanderings, and appreciate the various allusions to this useful tree in a country, many parts of which have a most barren aspect; but for my own part, I confess that the Date trees I saw growing in Egypt did not convey to mind any great idea of elegance or beauty.

Passing from Cairo to Suez, and down the Red Sea, in sight of Arabia and Africa, the scenes of the wanderings of the Israelites, there is scarcely any vegetation to be seen; and the few specimens I picked up in the Desert of Sahara were leafless wiry looking plants.

Camphire.

மருதோன்றி *Maritoṇḍi* (Tamil and Siṇ.) (*Lawsonia alba.* Lam.)

Camphire (Kopher or Copher) occurs twice in the Bible,—

"My beloved is unto me as a cluster of camphire in the vineyards of Engedi." (Song of Sol. iv. 14.)

"Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard." (*Ibid.* iv. 13.)

Most writers agree that this refers to the *henna* plant so common in our gardens here. There is no Siṇhalese name for the plant, but they have adopted the Tamil one, *mari-toṇḍi*; by some it is called "the Country Mignonette." It

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has been compared with the common Privet, and those who recollect the privet fences so common in England, will see the resemblance. I never saw it growing out of the gardens in this part of the Island, but I am aware it is indigenous to the Northern end, where I have seen it grow in rich profusion for miles along the shores of the salt lake called Kaḷḷaveli in the Peninsula of Jaffna, and for my own part I consider it one of the most pleasantly fragrant plants we possess.

It has been proved that the nails of the Mummies, which may have lain for thousands of years, were stained of an iron rust colour from a dye made from the leaves of the *henna*, and the same practice prevails in Ceylon, and other Oriental countries to this day. The plant is found commonly from Morocco, through Palestine, Egypt, Arabia, Persia, and India, on to the Malay Peninsula, and the Islands of the Indian Archipelago, and is used as a dye by the people of all these countries, in one form or another.

It is most likely that in Egypt the parctice of dyeing the eye-brows, nails of the hands, and the soles of the feet, with a preparation of *henna*, has been very generally practised for the last two or three thousand years. The Persians and Arabs dye the manes and tails of their horses with it, and here we may see several of the Malays and Moormen whose nails and eye-brows have similarly dyed.

Fig.

This is the first tree specially named in the Bible, where our parents are described as sewing fig leaves together, to make themselves aprons. (Gen. iii. 7.) The Fig tree is enumerated (Deut. viii. 8,) as one of the valuable products of Palestine, a land of Wheat and Barley, and Vines, and Fig trees, and Pomegranates. The spies who were sent from the Wilderness of Paran brought back from the brook of Eschol clusters of Grapes, Pomegranates, and Figs. The Fig tree is

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referred to as one of the signs of prosperity (I Kings xviii. 25.) "And Judah and Israel dwelt safely, every man under his vine and under his fig tree." And its failure is noted as a sign of affliction (Ps. cv. 33) : He smote their fig trees, and broke the trees of their coasts."

All writers who have studied the subject, are agreed that the Fig tree so often named in the Bible is the common Fig (*Ficus carica)*, and which is pretty commonly grown in Ceylon; where most of the fruits, however, fall off before they are matured, from want of knowledge amongst the cultivators, of some facts connected with their cultivation, I believe. The fruit of this, and all the other species of Fig, consists of the hollow succulent receptacle, or general peduncle, enclosing numerous flowers ; but from the fact that the Siŋhalese are not in the habit of investigating such matters, they assert that the Fig tree has no flowers, and in reference to this, and the confidence placed in the truthfulness of woman by the Siŋhalese, Major Forbes gave the following versified translation of some lines uttered in his Court :—

"I've seen the Udumbera * tree in flower,
  White plumage on the crow,
And fishes' footsteps o'er the deep
  Have traced thro' ebb and flow.
If man it is who thus asserts,
  You may his word believe ;
But if from woman's lips—distrust,
  She speaks but to deceive."

CEDAR.

I do not believe we have a single representative in Ceylon of the natural order of Pines to which the Cedar tree belongs. The Casuarinas, common about Colombo, bear a great resemblance to some of the Fir tribe, but that is all.

* The Sanscrit name of the Banyan.

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In reference to Solomon as a Botanist, I may just mention, that a genus of small plants has been dedicated to his memory in these words :—

"Salamonia, in honour of Solomon, king of the Jews, the first botanist, flourished about 1,000 years before Christ." We have two species of this genus in Ceylon, one of which found in the bogs near Colombo, and elsewhere, is a plant from two to three inches in height, often much branched, and having long spikes of rose-colored flowers.

ALMOND, PISTACHIA, HAZEL.

"Israel said unto his sons, take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." (Gen. xliii. 11.)

It is admitted, that the plant now known as the Almond tree is indentical with the one of the Bible. It is a native of Syria and Palestine, and although I saw some plants of it growing in the Pasha's gardens both at Alexandria and Cairo, it is not likely that it grew in Egypt at the time referred to: hence the reason for its being included in Jacob's present. You will all see the coincidence between this passage and the habit of the Siṇhalese of bringing presents of fruits to those from whom they expect favors. It is common to all orientals.

The Peach, which has been grown on the mountains of Ceylon for many years past, is a species of the same genus to which the Almond tree belongs, but you must not confound the Almond with what is known here as the country Almond (කොට්ටම්බ, *koṭṭamba*), which belongs to a distinct natural order.

Some trees which were in flower, but not in leaf, at Gibraltar in January 1858, were so profusely covered with rose-colored flowers, that they were conspicuously seen a long way out at sea. The Almond is one of that important

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family which, according to the testimony of Geologists, seems to have been created about the same time with man.

The Nuts above named, in connection with the Almond, have, by various commentators, been translated "Pine-nuts," "dates," or "walnuts," but other writers think that the "Pistachio nuts," so much in request in the East, and imported into India from Afghanistan, are meant.

The word rendered Hazel in Gen. xxx. 37, should be translated Almond.

Pomegranate.

(දෙළුම්, *delun* Siŋhalese ; *Punica granatum.* Linn.)

"Beneath upon the hem of it (the robe) thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, and bells of gold between them round about, a golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about." (Exod. xxxiii. 33, 34.)

There is very frequent allusion to this tree or fruit in the Bible, especially in the gorgeously poetical Song of Solomon, where it is spoken of as follows—"Thy plants are an orchard of pomegranates, with pleasant fruits, camphire and spikenard." (iv. 13.) "As a piece of a pomegranate are thy temples within thy locks." (vi. 7.) "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." (vi. 11.) (and so in vii. 12.) "I would cause thee to drink spiced wine of the juice of my pomegranate." (viii. 2.) It is common and well-known here, though not indigenous. The Siŋhalese name of the plant is *delun.*

In consequence of the very frequent mention of the pomegranate fruit, in books of Eastern travel, I expected to find a very different fruit from the almost tasteless, small, and insipid fruit commonly seen in the bazaars here ; but I am

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now convinced, that when properly cultivated, the pomegranate is not only a pleasant, but very refreshing fruit, even to European taste.

When staying with Mr. Henry Rudd for some days, a few years ago, at Kaḍugannáwa, I remember he received from his cousin some cultivated pomegranates, each as large as a child's head, and they were certainly a delicious fruit, equalling, I should think, those which are said to be sent to Bombay from Muscat and Persia. The natives are so fond of them, and have such a high idea of their virtues, that to procure them for a patient suffering from fever or small-pox, they have been known to give from 1*s.* 6*d.* to 2*s.* for a single fruit.

The rind of the fruit is used by European and Native doctors as a powerful astringent, and is supposed to be the principal ingredient used in tanning Morocco leather.

TARES.

"The Kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat." (Matt. xiii. 24, 25.)

The tares here referred to are supposed to be the Darnel grass of Europe, the *Lolium tremulentum*, a tall grass often found in corn fields resembling the wheat until both are in ear, and remarkable as one of the very few of the large family of grasses possessed of deleterious properties.

One of the greatest pests of the Rice grower of Ceylon is a plant called in Siŋhalese කිරිඳිමානා *kirindi-mánd*, known to us as "Job's Tears" *(Coix lachryma)* and it bears such a close resmblance to the Rice plant, that I believe they are undistinguishable till they bear seed. The seeds of this plant are of a pale grey colour and covered by a flinty shining coat. They are extensively used for bracelets, and I was told by a fellow passenger from St. Helena to England, that Lady Ross, tne widow of a former Governor of that

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Island, made and sold bracelets of these and other seeds sufficient to build a small church, for which she liberally gave the proceeds.

Willow.

After the Feast of Tabernacles, the children of Israel were required to keep a feast of seven days, and on the first day they were directed to take "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; (Lev. xxiii. 40.) and they were to rejoice before the Lord their God seven days. Job, when talking of Behemoth, said "The shady trees cover him with their shadow; the willows of the brook compass him about." (Job xl. 22.)

How very touchingly does the Psalmist describe the feelings of the captive children of Israel, when it was demanded of them to sing in a strange land, one of the songs of Zion, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." (Psalm cxxxvii. 1, 2.)

"And that which they have laid up, shall they carry away to the brook of the willows." (Is. xv. 7.)

And in another place Isaiah speaks of the Willows as fit emblems for the children of godly parents.

"And they shall spring up as among the grass as willows by the water courses." (Is. xliv. 4.)

There is no species of Willow indigenous to Ceylon, but upwards of thirty years ago, the very species here referred to, the Weeping Willow (*Salix Babylonica,*) was introduced, and now there are growing in front of Mr. Darley's house, plants of the same species, said to have been procured from the famous tree which overhung the tomb of Napoleon in the Island of St. Helena. Several now in Ceylon have doubtless seen this tree, and others of great beauty, when

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calling at that Island. We are all familiar with the Willow pattern dishes, the design of which was got from China ; now the Willow there represented, as well as in many of the Chinese paintings of landscapes, is this very species, for it is indigenous to, and very common in, China. In thus glancing at the familiar facts connected with the Willow, how strange are the associations produced in our minds. We first think of the captive Israelites, who because they cannot sing in a strange land, hang their harps upon the Willows ; then we are carried by thought to the tomb in the far off Ocean Isle, where lately lay the remains of one of the greatest wholesale murderers that ever cursed this earth ; and lastly we are borne along to a people (the Chinese) who seem generally to be much in the same state as they were 2000 or 3000 years ago, but who are fast being brought face to face with the civilization of modern Europe,—the civilization of tribes unheard of in ancient Babylon, and still styled " barbarians " by those who arrogate to themselves the title of " Celestials."

Hyssop.

" He (Solomon) spoke of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." (I Kings iv. 33.)

" Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and *desire* shall fail : because man goeth to his long home, and the mourners go about the streets." (Eccles. xii. 5.)

A great deal of learned discussion has taken place in reference to the *Esoph* of the old, and the *Hyssopus* of the New Testament, translated in all cases "Hyssop"; and instead of its being the plant well known to most of us as the common Hyssop, it is now generally believed that species of Caper (*Capparis spinosa* or *C. Egyptiaca*) was the plant meant, and indeed is the best suited for the several requirements of the

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one so frequently referred to in the Bible. But while there may be a reasonable doubt in our minds on the subject of this plant, perhaps it may be new for some of us to learn that the word "*desire*," in the passage I have quoted from Ecclesiastes, is admitted to indicate a plant, and no other than the plant which chiefly furnishes the Capers of commerce (*C. spinosa*); and which, perhaps, some of us may not be aware of, are the unexpanded flower-buds of this plant. The genus to which the Caper bush belongs, is very widely distributed over the earth, and species answering the requirements of the texts referring to it, were growing in the several countries named in the Bible in connection with it. We have no less than twelve species of the Caper plant indigenous to the Island, some of which, when in flower, festoon the forest trees, and exhibit as rich a floral display as any plant in the Island. Their flowers are in general very conspicuous, and beginning with a fine rose-colored one, which was lately in flower in Colombo, are of various sizes and colors; one, in the jungles of the interior, displaying a profusion of snowy white flowers fully two inches across the petals. There was a very fine one some years ago at Elie House, which has since been cut down. It is a gigantic thorny climber, and known to the Siŋhalese as වෙලංගිරිය, *vélangiriya*. It has the flowers so arranged in rows on the stems, that when the uppermost expands and falls off, the next in succession opens in its turn.

Mallow.

This word occurs only once in the Bible, where Job speaks of those, "who cut up mallows by the bushes, and juniper roots for their meat." (Job xxx. 4.)

There has been a great deal of discussion on the subject of the plant here translated Mallow, and it is shewn that the original word may stand for several plants which grow in the lands of the Bible, as well as for the Mallow, some of which indigenous to Ceylon, and of others we have representatives

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One of the supposed plants, the "Jews' Mallow," (*Chorchorus olitorius)*, is indigenous here : but in passing from Alexandria to Cairo in Egypt lately, and keeping my eyes open, particularly with reference to such subjects, I saw several plots of ground planted with the real Mallow, and cultivated evidently with great care, while I did not detect any of "the Jews' Mallow" so cultivated.

There is no species of the genus to which the Mallow belongs indigenous here,* but those gorgeous flowering Holy-hocks now so common in our gardens, and the මහඅනෝදා, *maha-anódá* of the Siṃhalese (*Abutilon Indicum)* so very commonly used by the Natives as a Medicine, are no unfit representatives of the Mallow. Another of the plants which the original word in Job may indicate, is the *Salsola Indica*, and which, according to the testimony of the late Dr. Roxburgh, "saved the lives of many thousands of the poor natives of India during the famine of 1791-2-3 : for while the plant lasted, most of the poorer classes who lived near the sea had little else to eat." In years when the Rice crop fails in the Island of Delft, in the Northern Province, the natives have recourse to the roots of a small grass-like plant called *silinti* in Tamil, and *kalánduru* by the Siṃhalese (*Cyperus geminatus*).

BRAMBLE.

"Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow, and if not, let fire come out of the bramble and devour the cedars of Lebanon." (Judges ix. 14, 15.)

We have no less than seven species of Bramble indigenous

* Since the above was written, I paid more attention to the identification of a common road-side plant in Colombo, which I find to be a true Mallow, and I think *M. tomentosa*, Linn.

to the interior of Ceylon, and most troublesome plants they are to the Surveyor who has to cut boundaries through them; to the intending Planter who explores the forest, or the huntsman who pierces their recesses in pursuit of game. They are known to the Siŋhalese, but it appears that the plant translated Bramble, as well as the other plants called Thorns, Thistles, and Briars, are involved in obscurity.

The Bramble, as well as the plant used to make the "crown of thorns" for our Saviour, is supposed to be *Zizyphus spina Christi*, a plant common in the East. The *Zizyphus paliurus*, a plant of Palestine, is supposed to be the Briar so often referred to in Isaiah—"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16.) A species, closely allied to one of the plants supposed to be referred to here, is common in dry sandy ground near Colombo, it is the සෙඹුනෙරෙන්චි, *sembu-nerenchi* (*Tribulus terrestris*) of the Siŋhalese. It is a small plant, spreads flat on the ground, and its thorny fruits often annoy the barefooted natives.

Of the genus *Zizyphus* we have five species indigenous to Ceylon. The මසන්, *masan* or *ilantai* is well known to most of us as producing a fruit, which is freely eaten and sold in the bazaars here.

Many of us have read of a species of fruit eaten by the ancient Lotophagi; which, when once tasted, it was fabled, made those who ate of it lose the love of their country. I saw several of the trees producing these fruits in the gardens at Alexandria, and they bore a very great resemblance to the *masan* tree and fruits.

TAMARISK.

"Now Saul abode in Gibeah under a *tree* in Ramah, having his spear in his hand, and all his servants were standing about him." (Sam. xxii. 6.)

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Most authors are agreed that the word translated "tree" in the above passage, as well as "grove" and "tree" in Gen. xxi. 33, and xxxi. 13, should have been "tamarisk" or "tamarisk-tree."

There is one species of the Tamarisk indigenous to Ceylon, but while the tree of the Bible is spoken of as affording shade, and a refreshing sight to the weary traveller of the desert and other places, our Ceylon tamarisk is remarkable for growing generally in water, "and for a poor leafless appearance." Such, at least, is the peculiarity of those I saw growing in the marshes near Jaffna. It is remarked, that "On the extreme part of the desert of Shur, the scene where Hagar wandered with her outcast child, the stunted bushes of the Tamarisk grow in abundance, and some travellers have remarked, that it was probably under one of these bushes that the desponding mother cast the child of her blighted hope." With reference to shade, I may mention, that the natives of Jaffna have particular objection to rest or to build their huts under the shade of certain trees, while the shade of the Tamarind is chosen by them of all others as being the coolest and healthiest. The Tamarind, however, bears no resemblance, except in name, to the Tamarisk.

There is rather a rare tree in this part of Ceylon, being one of those which the natives call උගුරැස්ස *ugurẹssa*, (*Xanthoxylon Rhetsa*), and the seeds of which it is possible the Egyptians used in embalming. Under the shade of this tree, the "hill people of India assemble to examine and determine their matters of public concern," at meetings likely similar to the *gaṇsabhá* of the Siṇhalese.

There is a fine specimen of this latter tree at the village of Kanatta, near Colombo.

Rose.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Isa. xxxv. 1.) "The interesting comparison in the above

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verse, and the no less important one in which our Lord is compared to the "Rose of Sharon," are the only two places in which the Rose is named in our English version." (Cant. ii. 1.)

While some writers have attempted to shew that the Rose here meant is the same with the one we all know by that name, others have, I think, shewn with greater reason that some other flower was meant, as "neither this nor any other rose adorns the plain of Sharon."

Some have attempted to prove that a bulbous plant was meant, and have fixed on a species of Narcissus (*N. tazetta*), while the late Dr. Royle supposed that the "Rose Bay," (*Nerium oleander*,) so well known in Ceylon, was the flower meant.

This is a common and admired plant of Palestine, and is found in all our gardens here; while on the roads from Jaffna to Chavakachcheri and to Point Pedro, Mr. Dyke has planted rows of one or two beautiful species.

Several varieties of the Rose grow in Ceylon; and in the interior, where whole fences are formed of them, they display a profusion of flowers, which can only be conceived by those who have seen them. Dr. Hooker stated that 20,000 flowers of roses at Ghazepore are required to make a rupee weight of the *attar*, which sells for £10.

The plant known to us as the "Rose of Jericho," is found in the deserts of Syria aud Egypt. The annual stems of this plant, when withered and dried, coil up like a ball, but expand on being put in water.

Lily.

"I am the rose of Sharon, and the lily of the valleys." (Cant. ii. 1.) "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say to you, that even Solomon in all his glory was not arrayed like one of those." (Matt. vi. 28, 29)

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Many writers have translated the "lily" of the Canticles by Violet, Jessamine, and some other flowers, but the late Dr. Royle believed that the lily of the old and that of the New Testament are two distinct plants, "and thinks the former to be the lotus lily of the Nile." (*Nymphea lotus.*) This would account for the circumstance, that five times in the Canticles, in which the lily is mentioned, reference is made to "feeding among lilies," as the seeds, roots, and stalks of this flower were common articles of Egyptian diet; and this author considers, that the frequent reference to this flower in that part of the Scripture, may be owing to the circumstance that the Song of Solomon was written, as has been supposed, on the occasion of his marriage with an Egyptian princess.

Drs. Hooker and Thomson have lately identified the *N. lotus* of the Nile with all the varieties indigenous to or growing in India of the red water-lily, and hence the one growing in several parts of Ceylon is identical with the Lotus of the Nile. It is the ඇත්ඔළු, *ẹt-oḷu* of the Siŋhalese, and we have white and red varieties of it. It must not, however, be confounded with the sacred bean of India, which grows so profusely in the lake near Colombo, and which threatens to overrun the large sheet of water, as it did the tank between the Racquet Court and the Fort. It is the *Nelumbium speciosum* of Botanists.

It is on this latter plant that, according to ancient Hindoo ideas, the earth was supported; and it is somewhere recorded that one of the Gods assumed the shape of a boar, and dived down for the space of 3000 years to discover the source of its root, but in vain. There are beautiful allusions to the Lotus in Siŋhalese and Tamil poetry.

The Lily of the New Testament, and to which Solomon was compared, is supposed to be the Chalcedonian or Scarlet Martagon Lily, formerly called the "Lily of Byzantium," found from the Adriatic to the Levant, and which, with its scarlet

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turban-like flowers, is indeed a most stately and striking object. As this Lily is in flower at the season of the year when the Sermon on the Mount is supposed to have been spoken, is indigenous in the very locality, and is conspicuous, even in the garden for its remarkable showy flowers, there can be little doubt that it is the plant alluded to by our Saviour.

Our magnificent, though common *Gloriosa superba*, and the cultivated Tuberose, are members of the family, and will give you no mean idea of the flower to which Solomon in all his glory was compared. I have seen it once stated, that the flower in question had some beautiful structure which bore out the comparison ; but this is not necessary.

LENTILS, BEANS, BARLEY, WHEAT, MILLET.

"And Esau said to Jacob, Feed me, I pray the, with that same red pottage, for I am faint. Then Jacob gave Esau bread and pottage of lentils." (Gen. xxv. 30, 34.)

The mess of pottage for which Esau sold his birthright, is supposed to have been made from a small species of Pea, not unlike the green gram of the bazaars, and called උළුඳු, *uḷundu* and මුංඇට, *munẹṭa* by the Siŋhalese. The famous *Revelenta Arabica* is said to be the produce of lentils.

"Barzillai the Gileadite of Rogelim brought beds, and basons and earthen vessels and Wheat and Barley, and flour and parched corn, and Beans and Lentils and parched pulse." (2 Sam. xvii. 27, 28.)

Beans of several kinds and varieties are amongst the most common vegetables cultivated and sold in our Bazaars here. It would rejoice the heart of a bean-curry-loving Siŋhalese, however, to see the fields of a different kind of Bean, as cultivated in England.

When surveying in the forests of Sabaragamuwa, sixteen years ago, my coolies and myself came upon some Siŋhalese who lived under projecting stones, under one of which they

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had a chatty full of beans and sweet potatoes boiling, and which we were very thankful to get from them, as we had eaten the last of our rice that morning.

I may remark, that though the very common habit of our cooks here to put a copper coin in beans, boiled for table, improves their color, it does not their wholesomeness.

Besides the foregoing and constant allusions to Wheat and Barley in the Bible, Moses described the ancient land of the Israelites as "a land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil olive, and honey." (Deut. viii. 7, 8.) And in reference to Rye, it is said, "The wheat and rye were not smitten, for they were not grown up." (Exod. ix. 32.)

Wheat, Barley and Oats were cultivated in Uva many years ago, and several attempts have been made since to grow them at Nuwara Eliya, but not with any great success. Wheat and Barley are too well known to require a description of them. The wheat the bakers here use, comes from India; rice, *kurakkan*, &c., are members of the same natural order, and like the *Rosaceæ* elsewhere referred to, seem not to have been created before man. The expression, "Cast thy bread upon the waters, for thou shalt find it after many days," (Eccles. xi. 1) is supposed to refer to the Rice grown in the water.

"Take thou also unto thee wheat and barley, and beans, and lentils, and millet and fitches, and put them in one vessel and make thee bread thereof." (Ezek. iv. 9.)

This is the only passage in the Bible where the Millet is mentioned. We have no less than 46 species indigenous to Ceylon of the genus to which the millet belongs, besides the millet referred to, which is freely grown in Ceylon and is known as *menéri*.

The useful "Guinea Grass" belongs to the same genus.

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We are aware that the limestone soil of Palestine is no longer a land teeming with corn and fruit, but a sad scene of desolation.

But this is because its people are "scattered." Let them but return to their goodly land, and use the streams for purposes of Irrigation, and all the ancient fertility of the land will be restored,—the Desert blossoming as the Rose.

JONAH'S GOURD.

"The Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." (Jonah iv. 6, 7.)

The Fathers not only pronounced excommunications against those who differed from them on the subject of the plant representing Jonah's Gourd, but came to actual blows amongst themselves on the subject.

It is now admitted to have been the Castor Oil plant so common in Ceylon, and of such rapid growth here and everywhere. At Paumban, and on the Coast of India, the castor oil is used as lamp oil, while in China it is said to be used in cooking.

The Castor Oil, and the Egyptian Cotton plants, were the most frequent shrubs I saw growing between Alexandria and Cairo. The cotton is cultivated in small patches, and at every Railway Station, the castor oil plant, with its bronze-colored, palmated leaves, seemed the most common plant of Egypt.

MYRTLE.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it

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shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Is. lv. 13.)

The common Myrtle is the plant here meant, and which is very generally grown in gardens in Ceylon. There is a species of the same genus indigenous to the mountains of the interior.

The Pomegranate elsewhere referred to, as well as the *jambu* or "Rose Apple,' belong to the same family of plants as the myrtle of the Bible.

Many of you are familiar with Byron's lines, beginning,—

> "Know ye the land where the cypress and myrtle
> Are emblems of deeds that are done in their clime.'

Wild Gourd, Wild Vine.

"One went out in the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lapful and came and shred them into the pot of pottage : for they knew them not. So they poured out for the men to eat. And it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof." (2 Kings iv. 39, 40.)

You are all familiar with the fact that the above passage refers to the sons of the prophets who were fed by Elisha at Gilgal, when there was a dearth in the land. It is supposed that the herbs which the person who went out wished to collect, were the fruits of the "Egg plant," in fact, the Brinjall so commonly eaten in Ceylon ; but that he mistook for it a plant of the Cucumber family, several of which produce poisonous fruits, and the one which is as likely as any other to have been the poisonous plant—the Colocynth plant—is common in the north of Ceylon, where it spreads on the ground, and displays a profusion of beautifully red-colored fruits. It is the යක්කොමඩු, *Yak-komaḍu* of the Siṇhalese.

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Some of us may recollect the fearful results of a mistake committed a couple of years ago by a servant girl at Dingwall, a place within three miles of my native village, in the North of Scotland, where the root of the Aconite or "Monkshood" was used with the gravy of some roasted meat, instead of that of the Horse raddish. Three of the gentlemen who partook of it, died within two hours, while the others narrowly escaped with their lives. The "Monkshood" is identical with the *Bikh* poison of the Himalayas, and is known as one of the most deadly of vegetable poisons.

VINE.

There is no doubt that immediately after the waters of the deluge had removed from the face of the earth, this plant was trained and reared by the hand of man ; for, it is said, "Noah began to be an husbandman, and he planted a vineyard." (Gen. ix. 20.) The spies sent from Kadesh-barnea to explore the promised land, brought back, amongst other fruits, a large bunch of grapes ;—and there is constant reference to the Vine and Grapes in the Old and New Testaments. The real Grape Vine here meant is grown in gardens all over Ceylon, but bears fruit successfully at Jaffna only, I believe. There are sixteen species of the same genus indigenous to Ceylon. I have seen the bunches of fruits of one species in the forests, so large, that one of them would be sufficient to form a load for a cooly.

BALM OF GILEAD AND SPICES.

" My beloved is gone down into his garden, to the beds of spices." (Cant. vi. 2.) " Is there no balm in Gilead, is there no physician there." (Jer. viii. 22.)

The tree which produced the Balm of Gilead is involved in obscurity. This, and Bdellium, Myrrh, and Incense or Frankincense, are evidently the produce of the same natural order of plants to which our Mangoes belong.

The *kiluvai* and *mukkiluvai* which form such beautiful fences in the Northern Province, produce a very fragrant

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gum. The *kiluvai* is evidently the *Protium caudatum*, W. and A. The *Canarium* of the North, and the *mala-kakunas* of this part of the Island, produce resins which are carefully collected, and are said to form the Incense used by the Roman Catholic Priests. On visiting lately the famous Church of St. John, in Malta, the heavy smell of its interior reminded myself and a fellow-traveller very forcibly of the sensation experienced on entering the Buddhist and Hindoo Temples. It seems strange that the two flowers most commonly used in the Buddhist Temples here, viz., the large yellow ones of the *Allamanda Cathartica*, and those of the *Plumeria accuminata*, should both (like the sacred *Bó*) be foreign plants.

The Elm in Hosea (iv. 13.), and the *Teil* tree of Isaiah (vi. 13), should have been translated Terebinth or Turpentine tree. This tree also belongs to the same natural order as our Mangoe, the peculiar flavour of that fruit being referable to the quantity of turpentine in it.

Coriander, Saffron, Cummin, Wormwood, Anise, Mint and Rue.

"The manna was as coriander seed, and the color thereof as the color of Bdelluim." (Numb. xi. 7.) "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." (Matt. xxiii. 23.)

Coriander, Cummin and Anise all belong to the same tribe of plants, and are known to us all as common bazaar stuffs for Curries. Most of them grow in Ceylon too. They are known in the bazaars as *asamódagan*, *kottamalli*, and *Hín-ṇduru*. The plant referred to as Anise should have been translated Dill, which also grows in Ceylon.

"Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." (Cant. iv. 4.)

The saffron here referred to, is made from the dried

stamens of the *Crocus sativus*, and must not be confounded with the root so extensively used in curries here, and by the dancing girls at Temples to color their bodies with. This is properly Turmeric, though invariably called Saffron by the natives. The real Crocus is common in the bazaars as a medicine.

"Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." (Jer. ix. 15.) One species of the wormwood plant is grown in pots about Colombo, and there is another indigenous to Ceylon. It is a composite plant, and it is most likely that the wormseeds or *kirumisaturu* of the bazaars, and the salt of which is now used so beneficially in Colombo as an anthelmintic, are the produce of the wormwood of the Bible.

"Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." (Luke xi. 42.)

One species of Mint is indigenous to Ceylon, and the Spearmint and Pepermints have been cultivated here for a long time, and are common in the Island. The Rue plant is also cultivated in Ceylon.

CONCLUSION.

The Algum or Almug trees brought by Hiram from Ophir are supposed to have been the Sandal wood tree, and which was growing in Ceylon in Moon's time. When lately in the magnificent Palace of the Pacha of Egypt, at Alexandria, I saw one large room, the flooring of which was composed of Sandal wood.

The Hindú Temple of Somnat, in Guzerat, which was plundered and destroyed by Muhammad of Ghuzni, had gates made of Sandal wood. These were carried off by the conqueror, and afterwards formed the gates of his tomb, whence, after 800 years, they were taken by the British conquerors of Ghuzni, and brought back to India in 1842. Many of you may recollect Lord Ellenborough's memorable despatch

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on the subject; and you will have smiled at Knighton's unaccountable substitution of Sandal for Satin wood, in mentioning the material of which the Péradeṇiya Bridge was built.

The *Cockle* seems to have been identical with our Prickly Brinjal, the *kaṭu-wambaṭu* of the Siŋhalese, and a species of *Solanum*.

The Bay tree or Bay Laurel does not grow here, but the Cinnamon and other trees are representatives of the family to which it belongs.

The Shittah tree (Isa. xli. 19) is supposed to have been a species of Acacia, of which genus we have eight species indigenous to Ceylon. In riding from the Hotel at Alexandria to see Cleopatra's Needle and Pompey's Pillar, I found that the tree which formed avenues all along the roads, was the *Súrya-mára* of the Siŋhalese, the *A. speciosa* common in Colombo, and one of which is often in flower in front of the Queen's House. It is not unlikely that Anthony and Cleopatra may have reposed under the shade of this species of tree in the vicinity of Alexandria.

The word Ebony occurs only once in the Bible. (Ezek. xxvii. 15.) Several trees producing Ebony of various qualities are found in India, Mauritius and elsewhere, but Ceylon is famed for its Ebony, and there are no less than 21 species of it indigenous to the Island. There is frequent allusion in the ancient Poets to Ebony.

"———— sola India nigrum.
Fert ebenum —————————." (*Virg. Georg. II. 117.*)

"This ground with Bacchus that with Ceres suits:
That other loads the trees with happy fruits;
A fourth with grass, unbidden, decks the ground;
Thus Tmolus is with yellow saffron crown'd;
India *black ebon* and white Iv'ry bears
And soft Idume weeps her od'rous tears.

Dryden, Virg. Georg. I.

"They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms,

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because the shadow thereof is good." (Hos. iv.23.) The Poplars above referred to, as well as the trees translated Mulberries in several parts of the Bible, doubtless refer to a species of Poplar, several beautiful varieties of which grow from Persia westward to England. The famous Aspen tree (*Populus tremula*), and likely the tree here spoken, of bears a considerable resemblance to our *Bó*-tree (*Ficus Religiosa).* The petioles of its leaves are so arranged, that if the slightest breath of wind blows, they tremble; and it was formerly supposed that it obtained this trembling motion from the circumstance that the Cross on which our Saviour was crucified was made of its wood. The leaves of the *Bó*-tree tremble in the same way, in consequence of their long slender petioles and the accuminations on their leaves. This trembling is said, in the Buddhist books, to have been communicated to it from the circumstance that it was the first tree under which Buddha reposed.

"The vine is dried up, and the fig-tree languisheth; the pomegranate tree, the palm tree also, and the apple tree even all the trees of the field, are withered; because joy is withered away from the sons of men." (Joel i. 12.) The "Apple tree" in the above passage, as well as the "Apple" so often referred to by Solomon, in his Song, and in Proverbs, is, doubtless, the Citron, which is grown in several places in Ceylon. The Shaddock, known to us all, was long ago called the Forbidden fruit, or Adam's Apple, and it is sold as such to the present day in the London shops. It is generally called Pumalo, and belongs to the same genus as the Citron.

The Sycamine is a species of Mulberry, known as the *Morus nigra*, and which our *raṭa-ęmbilla*, or Indian Mulberry, common here, a good deal resembles.

The Aloes mixed with Myrrh, and put on the body of our Saviour by Nicodemus, appear to have been the produce of a species of *Aquilaria*, of which our *paṭṭa-walla* (*Gyrinops walla*), is a representation.

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THE SUPPOSED IDENTITY BETWEEN NAGARJUNA AND NAGASENA,

BY JAMES D'ALWIS, ESQ., *Asst. Secretary.*

Having on a former occasion expressed my views on the passage extracted from the *Rája Tarangani*, in reference to its *prosodial* precision, I now return to the subject, with the object of reviewing the reasons adduced by the Hon'ble Mr. Turnour in favour of the alleged identity between Nágaséna and Nágarjúna. This position, I perceive, he has laboured to establish in seven different ways :—

1. By the evidence supposed to be furnished by a Bactrian coin found by Lieutenant Burnes ;

2. By supplying a supposed omission of a letter in the text, by which the age of Nágarjúna is brought to correspond exactly with that of Nágaséna in the Buddhist Scriptures ;

3. By identifying Aṣóka of Kashmir with the Aṣóka of Maghada ;

4. By the strong resemblance between the two names ;

5. By shewing that the title of *Bhumishwara* given to Nágarjúna did not militate against the hypothesis he sought to establish ;

6. By identifying "the six Arahatvas" in the extract made by Professor Wilson with the six Tirtakas mentioned in *Milindappraṣna ;*

7. By an adjustment of dates, so as to bring the Chronology of the *Rája Tarangani* to coincide wite the adjusted

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Hindú Chronology, and with the *Aṭṭakathá* of the *Pitakattya*, and *Máhawaṃsa*

First. As to the evidence supposed to be furnished in favour of this hypothesis by the Bactrian coin described in the Bengal Asiatic Society's Journal, vol. II. p. 314, &c., I am willing to abide by the opinion subsequently expressed by Mr. Prinsep, in the following note to Mr. Turnour's observations on the subject.

"Most of our readers are aware that the date assigned in our notice of Lieutenant Burnes' coin, was afterwards in a measure abandoned, on the ground of its being found in association with Sassanian coins of much later period. The reading of the letter P in KANHPKOM was also confirmed by a multitude of specimens. No argument, therefore, can safely be built on the evidence of this coin as to the period of Nágarjúna's mission, but there remains ample authority without it, in the written history of the Buddhist Church." *

Abandoning therefore this item of evidence, I shall proceed to a consideration of the second.

Second. I have already examined the text with reference to the alteration suggested by Mr. Turnour upon this head; and the correctness of *shardan-varsha-satan*, "one century and a half," as given in the Nágara version, is attested by the general scope of Kashmirian history, which brings down the fifty-one reigns, including those of Turushka princes and of Abhimanya (in whose reign, as well as afterwards, the Buddhists cherised by the learned Bodhisatwa Nágarjúna, maintained the ascendancy†), to only B. C. 1182. It would thus seem that the criticism offered is inadmissible, not only upon the supposition of an "inaccuracy of some transcriber of the work," but upon every other conceivable ground, except that of an error, as hinted by Mr. Turnour himself, of "Kalhana Pandit's having misunderstood the Buddhistical writers from whom his authority was derived." Indeed, it would be im-

* See Bengal Asiatic Journal V. p. 535.
† Asiatic Researches, xv. pp. 113, 114.

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possible to adjust this date with precision, even according to Bhuddhistical writers, unless we obtain proofs in support of the next hypothesis of Mr. Turnour, to which we now turn our attention.

Third. That Aṣóka of Kashmir was identical with the Maghada prince of that name. True it is, that in addition to the resemblance in the names, some little incidents of life, as related of Aṣóka in the *Rája Tarangani*, accord with the same facts detailed in Ceylon and Indian Annals of the Aṣóka of Maghada : as for instance, his abolishing the Brahminical rites, and substituting those of Jina or Buddha (*Rája Tarangani* in "Asiatic Researches," xv. p. 19, and *Maháwaṇsa*, pp. 23, 26); and his "*not* having been the direct descendant of his predecessors, who reigned in Kashmir," as attested by the genealogy given in the *Vishṇu Purána*.

Opposed, however, to these marks of resemblance, are the following points of discordance ; *First*, the Aṣóka of Kashmir appears, from the whole tenor of the *Rája Tarangani*, to have been a resident of that country; whereas the Aṣóka of Hindú and Bhuddhistical annals, was a prince of Pátaliputtra (modern Patna), who had previously held the government of Uggeni (Avanti) before his inauguration (*Maháwaṇsa*, cap. v.) *Second*—The mission of Buddhist priests into Kashmir, the abolition of Nága worship, and the visitation of tempests, are related in *Maháwaṇsa*, cxiii. as having occurred during the reign of Aṣóka of Patna, whilst the same incidents are detailed in the *Rája Tarangani* as having taken place in the reign of Abhimanya, ("Asiatic Researches," xv. p. 24.) One other reason, and it is a weighty one, for the non-identity of the two Aṣókas is, that Kashmir is not included in the number of countries over which the Indian Aṣóka reigned ; and according to the Girnar inscription of that monarch, where all the conquered states are named, he was "Lord of the countries of *Avanti*, *Anupa*, *Vrija*, *Anartta*, *Surashtra*, *Savara*, *Kukura*, *Kirata*, *Tisha*

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and others, all conquered* by his own might, and maintained in their former prosperity, and all their inhabitants, both high and low, converted into obedient subjects—all these countries, under His Majesty forming one Empire, and furnishing every object of desire and gratification."

Be these differences, however, as they may, the marks of resemblance, and therefore mere presumptive proofs in support of the hypothesis, become perfectly valueless, when we refer to the direct evidence contained in the *Rája Taran-gani*, of the descent of Prince Asóka, of Kashmir. In the *Rajavali Pataka*, by Prajya Bhatta, brought up to the conquest of the valley by the Emperor Akbár, (printed at Calcutta, edition, of 1835,) occurs the following passage :—

Athánya vansha jó rájá ; Gódharó náma bhágya ván [35 v. 7m.]
Tadangájáh Suvarnakhya [v. 60.] s'tatsúnur Janakónrupah [v. 6.]
Sachínaras tassya súnu [v. 71.] r'Asóka-stat pitruvyajah [v. 62.]
Jalawkastatsutó náma Kashmíréshu sukapradah [30. v.]

"Thereafter, an illustrious prince named Godhara, born of a different race (reigned 35 years and 7 months), his son Swarna (60 years), his son king Janaka (6 years), his son Sachinara (71 years), his father's brother's son (*i.e.*, cousin) Asóka (62 years), his son named Jalawka, the benefactor of Kashmira (30 years).

If therefore my translation of this passage be correct, the identity attempted to be instituted between Asóka "the *son* of Sachinara's father's brother," (upon the supposition that he was only *descended* from the paternal great uncle of Khagandra†), and the Indian Asóka, the grandson of Chandragupta, and the son of Bindusara, falls to the ground. For, according to the genealogy here given, Asóka was the grandson of

* "The native chronicles of Cashmir," says Sir Erskine Perry in an account of this great Hindu Monarch, &c., in the Bombay Asiatic Journal, xiv. p 173, "ascribe its acquisition to *inheritance*."

† "Descended from the paternal great uncle of Khagendra."—Pr. Wilson.

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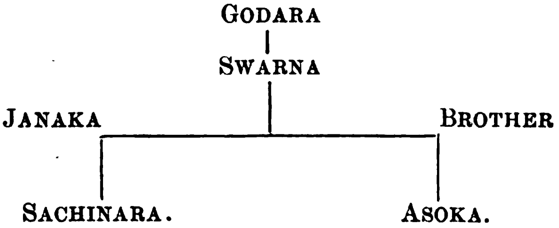
Swarna, and not of Chandragupta. Thus:



Again, the *Raja Tarangani* records the accession of Jalawka, a son of Aṣóka, upon the demise cf that Kashmiran Prince. All those who are conversant with Siŋhalese and Hindú history, know, however, that this was not the case.

Although I differ from Mr. Turnour upon these and other points, to which I have adverted in the course of my observations, I freely confess, that a careful consideration of all the surrounding circumstances leads me to the same conclusion at which that eminent scholar has arrived, viz., that *Nágarjúna of the Hindús, and Nágásèna of the Ceylonese, was one and the same identical person.* I shall therefore proceed to consider

Fourthly.—The resemblance between the two names, which is very striking. The *r* in *Nágarjúna* is clearly a creature of the Sanscrit, and it is dropped in the Páli and Siŋhalese. The interchange of *j* and *s* is well known. *Rája* is expressed *rásá* in Tamil; Jambudwípa is expressed Zambuduvipa in the Analysis of Tibetan works, by Ksoma de Korosi, and so on. The interchange of vowels, especially *u* into *e* is frequent. Thus the resemblance in the two names furnishing a strong presumption in favour of the identity of this Kashmiran and Buddhistical personage, I proceed to a consideration

Fifthly.—That the title of *Bhumeshwara*, may be applied to an Ascetic. *Bhumeshwaro* and *Bodhisatwo* are two of the appellations given to Nágarjúna. The former is usually applied to statesmen, and the latter to celebrated and eminent

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hierarchs of the Buddhist Church. It has been shewn by Mr. Turnour, that the first was also applied to priests; and the second, we know from our own records, to princes; for instance, in our own country *Ṣrí Sanga Bó*, who had taken upon himself the vows of the *Aṭa-sil* order is called a Bodhisatwa, in the following extract from the "Attanagaḷuwaŋsa":—

Lankábhi sitta vasudhádi patésu rájá
Yó bódhi-satta gunawá Siri-Sanga bódhi;
Tassátichâru chariyá rachaná mukhéna
Vakkhami Hattha-vanagalla Vihára wansan.

"I celebrate the history of the Temple of Attanagalla; and first dwell on the highly laudable conduct of Ṣrī Saṅga Bo, who was a *Bhodhisatwa* among the sovereigns of Lanka."

The meaning assigned to this term in the *Rája Tarangani*, though not comprehensive, may yet be regarded as approaching to correctness, for the historian himself thus explains its signification in the following stanza:—

Loké bhagawató lóka, nathá dárabhya kéchana
Yé janta vóga takkléshán, bódhisatwána véhitán.

"Know ye that if there was any person in the world, from the sanctified Buddha downwards, who had destroyed Klésha, he is a *Bhodhisatwa*."

But, whether we regard this distinguished personage as one who denounced the six arahatwas, according to the rendering of the passage by Professor Wilson, or take him as one who had passed six days in the wilderness, as described in the Nágara version, there is, in either case, nought to doubt the alleged identity between Nágarjúna and Nágaséna. It would however seem, that from these appellations alone we cannot ascertain the precise character of Nágaséna. Yet the criticism which I have already offered, and by which the text was altered into "*shadar vana sanshraye*," as one who "spent six days in the wilderness," enabling us to fix upon the sacerdotal or the ascetic character of Nágarjúna, we proceed to a consideration

Sixthly.—Of the supposed identity between the "*shadarhatwa*," or the six Arahatwas, in the passage as given by Professor Wilson, and the six Tirtakas in the *Milindapprașna*. If the passage were as given by Professor Wilson, there would doubtless be great reason, especially when viewed in connection with other circumstances, to raise a strong presumption in favour of the alleged identity. Not the less strong, however, is the presumptive proof of resemblance, when we take the text to mean (instead of that he denounced the six Tirtakas) that he usually spent six days in the wilderness. For we find, that the passing of six days in the wilderness, was an ascetic rite prescribed by Buddhism.

The *Milindapprașna* records the fact, that Nágaséna attained the sanctified status of an *Arahat;* and we not only learn from the same record, that *niródhi samapatti* of passing six days in the wilderness was an ascetic rite of the arahat, but the same is also found defined in the *Visudha Márga.*

There is, therefore, much coincidence between the facts detailed in the two historical records : and there is also much concurrence between the statement of Nágaséna's having overcome all the disputants of his age, (see the text), and the facts stated in the following stanzas in the *Rája Tarangani*, which records,

Tasmin navasaré bowddhá déshé prabalatányayuh,
Nágárajunéna sudhiyá bodhisatwéna pálitáh.
Téwádinah parájittya vádéna nikhilánbudhán,
Kiriyán Níla puránóktá machchindannága madvisah.

"That at that time (in the reign of Abimane) the Buddhas cherished by the wise Bodhisatwa Nágarjúna attained eminence in this country (Kashmira); and that they who were disputants and enemies of the religion, (*i.e.*, the national religion, or of Vedas) overcame all the wise men in argument, and set aside the practices prescribed in the Níla purana."

Having reviewed six grounds, upon which Mr. Turnour has based his observations on the identity between Nágarjúna and Nágaséna, I come to the

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Seventh;—and here I cannot but express my entire concurrence with the remarks so ably set forth by him. In addition to those remarks under this head, I may be permitted here to observe, that the Tibetan Buddhistical annals, as presented to us by Ksoma de Korosi, indisputably establish the identity in question.

Ksoma de Korosi in his analysis of the Tibetan Annals, (see "Asiatic Researches," vol. xx. p. 400,) alluding to the same prediction contain in the "Mahawaŋsa," regarding Nágaséna, records as facts to be found in the *Sher-chin* collection, that "Nágarjúna lived 400 years after the death of Shákya, who had foretold of him, that he would be born, after so many years, to explain the higher principles laid down in the *Prajna Paramita*." In regard to Kanishka, (one of the Turushka princes mentioned in the *Raja Taranganí*,) it is also stated in the Tibetan annals, that one of the Buddhistical convocations took place in the time of that prince, "*Kanishka*, a king in the north of India, *upwards of* 400 *years* from Shakya." ("Asiatic Researches," vol. xx. p. 41.) It will be seen also, that I introduced into a paper which I read before this Society, "On the Mythological Legends of the Siŋhalese," an extract from a little pamphlet which records that Nágaséna was a distinguished hierarch of the Buddhist Church in 490 A.B.

After a careful perusal of these facts, it is indeed impossible to withhold the conclusion to which they inevitably lead, viz., that *the personage designated Nágarjúna in India, and Nágaséna in Ceylon, was one and the same person*; and that *the ages of 400 and 500 A.B.*, (assigned to him in round numbers by the two countries respectively,) *are to be regarded as approximating rather than specific dates.*

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EXPENDITURE ON PUBLIC WORKS IN CEYLON.

By J. Capper, Esq., *Honorary Secretary.*

It was not long since, that my attention was directed to a paper read by Colonel Sykes before the Asiatic Society of Great Britain, on the Expenditure on Public Works in India, and a perusal of it induced me to enter upon the subject of Public Works in Ceylon. It is a topic full of interest, taking us back in our researches, to the earliest records of Siŋhalese History, when Ceylon, densely peopled, actively industrious, and highly prosperous, produced works of Irrigation, of such magnitude and number as to have raised the wonder of later rulers of the Island, who have hitherto vainly strove to follow even distantly in their steps, by renovating and utilising a few of the gigantic Tanks which lie scattered in ruins over the jungles and swamps of many parts of Ceylon.

As I entered upon this most interesting topic, I found my materials increasing on my hands; I found the subject extending as I progressed, until I preceived, that instead of a short statistical paper, my researches would lead to an Historical Treatíse, to follow up which and do it ample justice, would require more time than I could, for the present, devote to it. This being the case, I felt reluctantly compelled to confine my notes and remarks at this time, to the extent and outlay on Public Works in Ceylon, during a little more than a quarter of a century.

On casting our eyes over the materials for such a paper as this, we cannot fail to be struck with the contrast presented

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by the records of the various Governments that have at different periods ruled in Ceylon.

The Siŋhalese Monarchs, jealous of foreign intruders within their domains, so far from opening up their Territories by roads, carefully closed up all access to the interior from the sea-bord, leaving nothing but the most difficult and steepest bullock paths. On the other hand, their utmost efforts, the united labour of their people, was directed to the construction of Buddhist structures of colossal magnitude, and Tanks of vast extent. In almost every Chapter of the translated and untranslated portions of that great Historical work, the "Mahawaŋsá," we meet with notices more or less brief, but still explicit enough, of the many great public works undertaken by the various Monarchs whose reigns and whose characters are therein chronicled.

Deeply impressed with the importance of and even necessity for a careful and extensive utilising of the water supply of large tracts of country, if those regions were to be made permanently productive, the religious code of their faith enjoined the construction and upkeep of tanks, canals and water-courses, as a sacred duty, and one that should go far to obtain for them hereafter the greatest reward of their existence.

Upon the details connected with Siŋhalese Public Works, I cannot now enter; but must content myself with merely observing, that the existence of the great tanks and water-courses now in ruins, or in partial restoration, were the means, in those remote days, of feeding a much larger population than Ceylon can now boast of, and rendered her perfectly independent of India for her supplies of Grain. Even more than this; it is on record, that so late as the Portuguese period, rice was exported from Ceylon. What the extent and cost of some of those works must have been, may be gathered from one of our present Governor's Minutes, in which, speaking of Irrigation works in the North-east of the Island, he says of one of them, that it must have occupied a million of men for ten or twelve years in its construction.

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The Portuguese do not appear to have devoted any attention to these matters : we can find no trace of any efforts on their part to improve the agriculture of Ceylon. It is true, the greater part of the ancient works of the Siŋhalese monarchs were situated in districts beyond the territories of the Portuguese, but with those which were in their immediate neighbourhood, nothing whatever appears to have been attempted.

The Dutch, far more skilful as Colonists than their predecessors, and ever mindful of work connected with Agriculture and Commerce, devoted much time and labour to canals, and we have good reason for believing to some of the nearest tanks.

The only light thrown upon their labours in the matter of Irrigation works, is contained in the despatches of the Dutch Governors, published at intervals ; but there is no doubt much more valuable information contained in the Dutch records lying in the almirahs of the Colombo Kachcheri. Several reports on the Giant's and other great tanks, by Dutch engineers, are in existence, and have proved of use in the recent engineering operations of our Government.

Although surveys and reports on several important tanks were made in the early part of the British rule, Sir Edward Barnes may be said to have inaugurated Public Works under our Government, by the commencement of the great Kandy Road in 1821. The Péradeṇiya Bridge, and other useful works followed, but it was not until coffee had drawn so many enterprising cultivators to the Island, that the Department of Public Works assumed any great importance.

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STATEMENT of Outlay on Public Works in Ceylon since 1830.

Years.	Roads and Canals.	Buildings.	Total.
	£	£	£
1830	3,327	2,403	1,730
1831	3,916	4,570	8,536
1832	4,651	4,549	9,200
1833	11,391	5,188	16,579
1834	17,281	7,991	25,272
1835	17,111	7,038	24,149
1836	28,301	15,014	43,315
1837	43,226	11,552	54,778
1838	22,468	5,488	28,958
1839	7,820	3,393	11,213
1840	16,921	4,957	21,878
1841	26,410	6,936	33,346
1842	20,655	5,963	26,618
1843	20,906	3,443	24,349
1844	38,302	6,180	44,482
1845	56,192	10,123	66,316
1846	63,313	16,748	81,061
1847	70,711	15,672	86,381
1848	40,239	13,793	54,032
1849	42,227	6,822	49,049
1850	49,196	8,205	57,401
1851	57,330	4,021	61,351
1852	56,440	13,176	69,616
1853	55,849	4,973	60,822
1854	52,131	5,654	57,785
1855	63,330	8,773	72,111
1856	77,729	18,300	96,029
1857	102,261	31,037	133,298

THE following are the miles of roads made during various periods:—

Previous to	...	1820	...	108 miles.
During	..	1821	...	212½ ,,
,,	.	1824	...	54 ,,
,,	...	1828	...	55 ,,
,,	...	1831-33	...	162 ,,
,,	...	1834-36	..	99½ ,,
,,	...	1837-40	..	11½ ,,
,,	..	1841	...	86½ ,,
,,	...	1842	...	67½ ,,
,,	...	1843	...	156½ ,,
,,	...	1844	...	171 ,,
,,	...	1845	..	177 ,,
,,	...	1846	...	158½ ,,
,,	...	1847-49	...	81½ ,,

The operation of the Road Ordinance since its introduction in 1848, has, perhaps, done more for the prosperity of Ceylon than any other measure we could name. Thoroughly popular amongst the natives, it has opened up tracts of country hitherto unavailable for wheeled traffic, and has enabled the

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population of many districts to find a market for their produce that was before left useless on their hands. It would be perhaps impossible to over-rate the value of this measure.

STATEMENT of Outlay on Public Works in Ceylon, during 28 years, compared with Ordinary Expenditure.

Years.	Average Revenue.	Average Expenditure.	Expenditure on Roads.	Expenditure on Buildings.	Total.	Proportion to Gen. Exp.
	Surplus or Deficiency.					
	£	£	£	£	£	*Per cent.*
1830—1836	59,028 S.	333,222 less 70,000 Military.	12,289	7,778	20,067	7½
1837—1842	16,103 D.	292,839	22,916	6,381	29,297	10
1843—1845	44,459 S.	312,754	38,467	6,582	45,049	14½
1846—1849	46,460 D.	402,839	59,129	15,320	74,449	18¼
1850—1857	35,261	337,850	64,534	11,767	76,301	21½
1858		500,000	126,209	43,676	169,885	34

CONTINGENT Votes of 1858, for Public Works.

New Buildings	£14,855 0 0	
Repairs	7,340 0 0	
		22,195 0 0
Repairs of Roads	39,498 0 0	
New Roads	9,666 0 0	
Supplementary	6,412 0 0	
New Bridges	6,387 0 0	
Repairs of Bridges	950 0 0	
		62,913 0 0
Military Works	.. ..	10,797 0 0
Repairs of Roads	26,981 0 0	
Under the Road Ordinance ...	1,500 0 0	
		28,481 0 0
		£124,386 0 0

VOTES of Surplus reserved for Works of Public utility, during 1858.

Cooly Immigration	£10,000 0 0	
Irrigation	7,000 0 0	
Works and Buildings	17,500 0 0	
Roads, Streets and Bridges ..	8,500 0 0	
Military Works	8,000 0 0	
Survey of Military Line ..	9,000 0 0	
		60,000 0 0
		£184,386 0 0

The above is irrespective of Outlay on Roads, &c., under the Road Ordinance of 1848.

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The paper by Colonel Sykes, to which I before alluded, went to shew, that the East India Company had expended on Public Works in their territories, between the years 1837-1838 and 1845-1846, a sum averaging £253,654 ; a large sum, it is true, but if compared with the total Civil expenditure of the Company, after all, only about 1½ per cent. on their gross outlay, omiting that on Military objects. In Ceylon, we have this year reached the extraordinary proportion of 34 per cent., with every probability of its exceeding 40 per cent. over total outlay during the year 1859 ;—an amount altogether unprecedented in the history of any other Colony or Country.

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APPENDIX.

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PROCEEDINGS OF MEETINGS.

GENERAL MEETING,

8th May, 1858.

Present:

The Rev. B. Boake, in the Chair.

J. Dalziel, Esq.	L. De Soyza, Esq.
J. H. Marsh, Esq.	J. Maitland, Esq.
C. A. Lorenz, Esq.	M. Coomarasamy, Esq.
James Alwis, Esq.	The Rev. J. D. Palm.

Proceedings of last Meeting were read and confirmed.

The Secretary laid upon the table Part I. of the Society's Journal for the past session, and stated that the second part was making progress in the printer's hands.

The Curator stated that he had met with a qualified person to act as Taxidermist to the Society, for a moderate remuneration; and hoped now that the means existed for properly preserving specimens, Members at outstations and their friends, would lose no opportunity of forwarding such objects as might present themselves.

Resolved, that if necessary, £10 might be expended in the purchase of a suitable glass case for the Museum.

The Secretary having requested permission to name an Agent in London for the sale of the Society's Journal,

Resolved, that he be allowed to request Messrs. Van Voorst and Co., of Paternoster Row, to act as Agents, and to sell the Journal for Four shillings each Number.

The Vice-President having directed attention to the opinion which prevails very generally, as to the decrease in the population of Ceylon, supposed to arise from the neglect of female infants,

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Resolved, that the Secretay be requested to draw up and distribute amongst Members and others, a form, calculated to elicit information on this point, and that the results be placed before a future Meeting.

On the motion of the Secretary, seconded by J. Dalziel Esq., A. O. Brodie, Esq., of Matale, was re-elected a Member of this Society.

The following gentlemen were then ballotted for, and declared duly elected as Members, viz:—

J. Bailey, Esq.	Proposed by L. de Soyza, Esq. Seconded by J. Alwis, Esq.
C. H. Stewart, Esq. ...	Proposed by J. Alwis, Esq. Seconded by J. Dalziel, Esq.
Geo. Wall, Esq.	Proposed by J. Capper, Esq. Seconded by C. A. Lorenz, Esq.

The following papers were then read:—

"The Laws of the Buddhist Priesthood," by the Rev. D. J. Gogerly.

"A selection of Sinhalese Proverbs," by L. de Soyza, Esq.

"Siṇhalese Mythology," by J. Alwis, Esq.

GENERAL MEETING,

August 21st, 1858.

Present:

The Honorable Sir W. Carpenter Rowe, Chief Justice, in the Chair.

The Rev. J. D. Palm	M. Coomarasamy, Esq.
Rev. B. Boake.	L. Nell, Esq.
C. P. Layard, Esq.	W. Skeen, Esq.
J. H. Marsh, Esq.	J. Maitland, Esq.

The Secretary.

The Minutes of the previous Meeting were read and confirmed.

The Librarian laid on the table the Books and Periodicals received since that date, viz:—

Balfour's Cyclopædia	1 Vol.	
Calcutta Review	8 Nos.	
Engineer's Journal	6 Nos.	
Capper's Three Presidencies of India		from J. Capper, Esq.
Mulloch's Siam		from J. Capper, Esq.
Montriou on Hindu Law		from J. Capper, Esq.
Handbook of New Zealand		from J. Capper, Esq.

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The following Gentlemen were then proposed and seconded, as under, and, having been balloted for, were duly elected Members, viz:—

The Hon'ble C. TEMPLE, Esq.	Proposed by The Hon'ble the Chief Justice. Seconded by M. Coomarasamy, Esq.
The Hon'ble H. B. THOMSON, Esq.	Proposed by The Hon'ble the Chief Justice. Seconded by J. Alwis, Esq.
W. DENIS B. HARRISON, Esq., C. E.	Proposed by C. P. Layard, Esq. Seconded by J. Capper, Esq.
J. P. GREEN, Esq.	Proposed by J. Capper, Esq. Seconded by J. Maitland, Esq.
W. FERGUSON, Esq.	Proposed by J. Alwis, Esq. Seconded by J. Capper, Esq.

The Secretary then placed before the Meeting the following Papers:—

"Descriptions of additional species of Molluscs, Sea Anemones, &c.," by E. F. Kelaart, Esq., M. D.

"The Scripture Botany of Ceylon," by Wm. Ferguson, Esq.

"On Singhalese Rhetoric," by J. de Alwis, Esq.

"A Statistical Enquiry into the state of Crime in Ceylon," Part I., by John Capper, Esq.

GENERAL MEETING,

December 18th, 1858.

Present:

Sir W. C. ROWE.
Rev. B. BOAKE.
WM. FERGUSON, Esq.
C. P. LAYARD, Esq.
Dr. MISSO.
M. COOMARASAMY, Esq.
J. CAPPER, Esq.

The Secretary laid on the Table the following Books, received since the last Meeting:—

Journal of the Asiatic Society of Bengal, 5 Vols.
Calcutta Review, 1 Vol.
Engineer's Journal, 6 Nos.
Oriental Interpreter, 1 Vol.

It was stated, that a reprint of the first Volume of the Society's Journal was now completed, and would be ready for distribution

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in a few days, when Members wishing for copies may obtain them on application to the Secretary.

The Secretary informed the Meeting, that the result of their application to the Government was a grant from the Public funds of £200, to enable them to form a Library and Museum ; and that the Governor has also appropriated to the use of the Society two rooms at the north angle of the new public buildings, lately occupied by a portion of the Civil Engineer's Staff, and adjoining the Auditor-General's Offices. They would, in all probability, obtain possession of their rooms early in January, so that their next General Meeting might be held in them. The Society's thanks were due to Sir Charles MacCarthy, who had exerted himself to secure these advantages to them.

The following Gentlemen were then proposed as Members of the Society, and, being balloted for, were declared duly elected :—

C. H. Newton, Esq. ..	Proposed by J. De Alwis, Esq. Seconded by J. Capper, Esq.
F. Saunders, Esq. ..	Proposed by Sir W. C. Rowe. Seconded by J. Capper, Esq.
The Hon'ble P. I. Sterling.	Proposed by Sir W. C. Rowe. Seconded by C. P. Layard, Esq.
C. Dias, Esq., Mudlr. ..	Proposed by C. P. Layard, Esq. Seconded by J. De Alwis, Esq.
Rev. E. Mooyaart ..	Proposed by J. Capper, Esq. Seconded by Dr. Misso.
Dr. Elliott	Proposed by C. P. Layard, Esq. Seconded by Wm. Ferguson, Esq.
A. M. Ferguson, Esq. ..	Proposed by C. P. Layard, Esq. Seconded by M. Coomarasamy, Esq.
R. V. Dunlop, Esq. ..	Proposed by C. P. Layard, Esq. Seconded by Wm. Ferguson, Esq.

The reading of the following Papers then took place, viz :—

"The Laws of the Buddhist Priesthood," by the Rev. D. J. Gogerly.

"On the supposed identity between Nargesena and Nargajuna," by James De Alwis, Esq.

"On Public Works in Ceylon," by John Capper, Esq.

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ANNIVERSARY MEETING,

Monday, September 12th, 1859.

The Honorable Sir W. Carpenter Rowe, Chief Justice, in the Chair.

The Secretary proceeded to read the following

REPORT FOR 1858-9.

In placing their Report for the past year before the Society, the Committee desire, in the first place, to express the satisfaction they feel in being able to assemble in rooms placed at their disposal by the liberality and consideration of the Governor.

The want of proper accommodation for their Museum and their Meetings had long been felt; but it was not until the position of the Society was brought to the notice of His Excellency, by the Deputation which waited upon him for the purpose, that this most desirable object was attained. Your Committee have also to report the liberal grant of £200 from the public funds, made by the Government to the funds of the Society, to enable it to extend and improve its Museum and Library.

At the interview which His Excellency the Governor accorded to the Deputation, they received the strongest assurances of countenance and aid which they could have desired. In consequence of this interview, a paper drawn up by the Hon'ble the Chief Justice, was forwarded to the Governor, who, in addition to the favours already mentioned, gave permission to the Committee to transmit, through the medium of the Colonial Secretary to the Government Officials at outstations, a Circular, drawing attention to the many ways in which persons in various parts of the Island might assist the Society in its labours, by information, by papers, or by objects for its Museum.

Copies of the Circular, and the papers which accompanied it, are to be found in the Appendix accompanying this Report; sufficient time has scarcely elapsed since the Circular was distributed, to allow of any results from it, but your Committee cannot too strongly express the hope that, if it be received by those to whom it is addressed in a proper spirit, much good may result. The opportunities presenting themselves to gentlemen at outstations, of collecting data respecting their districts on matters interesting to this Society, must be many; and through such, it is hoped, the co-operation of Native Headmen and others may be secured, in procuring suitable objects for the Museum.

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Having so recently obtained possession of the present building, the Curator of your Museum has not been able to accomplish much as yet. A commencement has, however, been made, with the Raw Products of the Island; and it is hoped, that during the present session, this collection may be made complete and interesting. Your Committee believe they are not wrong in assuming, that the natural products of a country form the most interesting portion of its wealth, since from them spring so many branches of industry and commerce. As yet but little has been done towards developing the riches which it is believed may be found hidden amidst the jungles of the Southern and North-Westren Provinces, as well as in the forests and plains of the Eastern and Northern Provinces. Evidences are not wanting to shew that Ceylon is rich in Gums, Dye-stuffs, Resins, Tanning substances, and many other articles of considerable commercial value; and, it is thought, that one of the duties of this Society should be, to give a place in its Museum to all articles likely to prove interesting to the man of science, the trader, or the manufacturer.

Your Committee have received through the Honorable the Colonial Secretary, the Prospectus of an Inter-Colonial Exhibition, proposed to be held in the Mauritius in the month of August of the present year. They would gladly have taken an active part as far as practicable in this Exhibition; but felt that the notice was so short, that it would have been impossible to have collected any contributions during the brief period allowed.

They have also received very recently from this Government, a Circular letter, addressed by Her Majesty's Secretary of State to the Governors of Colonies, on the subject of a communication from the Society of Arts and Manufactures, who are anxious to open a correspondence with public bodies in the British settlements, relative to the resources, condition, and development of the trade, &c., of the various British Colonies. Your Committee have referred this correspondence to a Sub-Committee of Arts and Manufactures, consisting of the Honourable the Chief Justice, C. A. Lorenz, Esq., the Revd. J. Thurstan, and the Secretary, in whose hands the matter is left, and who will take upon themselves to communicate with the Society of Arts on the Subject of their Circular.

During the year now terminated, the Society received additions to its Members to the number of 19; whilst the vacancies, caused by departures and deaths, amounted to 3. The total of Members at present borne on the books of the Society is 87, a large number than it could boast of at any previous period.

The Treasurer will place before you a statement of the present condition of the Society's funds, from which you will perceive, that

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while the receipts since the revival of the Society in November, 1856, have amounted to £324 4*s*. 7*d*., including the Government grant of £200,—the disbursements have reached the sum of £116 16*s*. 5*d*.; leaving a balance on the 1st January, 1859, in the hands of the Treasurer, of £207 8*s*. 10*d*., subject of course to the expenses of the current year, which have amounted to about £40.

The printing of the Society's Journal for the current year is in an advanced state, and it is hoped that by the end of the year, the Number will be in the hands of Members.

The contents of this issue will be found equally interesting with those of any former Number, and it is confidently hoped, that members both here and at outstations, will not fail to contribute such results of their studies and researches as may be likely to prove acceptable to the Society, and of advantage to the public.

The following is a list of the books, &c., received by the Librarian during the past year:—

Donations to the Museum.

Sundry Dye Stuffs and Dye Woods from the North-Western Province, from Mr. Mead.

Specimens of Coir, prepared by Machinery, from Mr. Thomas.
Do. of Kitul Fibre.
Do. of Medicinal Oils, from Mr. C. P. Layard.

Do. of Plantation Coffee	} from various persons.	
Do. of Native Coffee		
Do. of Woods	} from New Zealand, by Mr. R. Dawson.	
Do. of Minerals		
Do. of Native Stone Knife		
Do. of Vegetable Caterpillar.. ..		
Calcutta Review		3 Nos.
Journal of Asiatic Society of Bengal ..		3 Nos.
Do. do. of China ..		1 No.
Do. do. of Madras ..		2 Nos.
Do. of Geographical Society of Bombay ..		1 No.
Do. of Asiatic Society of Bombay ..		2 Nos.
Engineer's Journal		20 Nos.

Moved by the Chief Justice, and seconded by Major Skinner, that the Report now read be adopted.

The Chief Justice, as Chairman, then stated, that it was not his intention to offer any formal written address to the Society on that occasion. Had such an address been required, it would have

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come more appropriately from their respected and learned President, Dr. Gogerly, who had contributed the very first paper that had ever been read in that Institution, and whose absence on this occasion he sincerely regretted. Having been called to the Chair, however, in his absence, he felt himself bound to make some brief observations on the able and comprehensive Report which they had just heard,—and especially on that part of it, which commemorated this Meeting of the Society in their own Library and Museum.

On looking into their Minutes, he found that the want of such accommodation had been for years, not only a cause of regret, but of considerable detriment to the collections, books, instruments, and moral interests of the Society. To meet this emergency, Sir Henry Ward had not only put this building at their exclusive disposal, but had accorded to them also a pecuniary grant from the public funds, in aid of the private resources of the Society.

From this day also, as more may reasonably be expected from it, greater zeal, it is to be hoped, will characterise the exertion of its Members.

An ample field for enquiry and discovery still existed in the vegetable, animal, mineral and industrial capabilities of this beautiful island,—and he had great pleasure in calling their attention to some passages from the interesting work now being published by one of their former residents, Sir Emerson Tennent, in which those capabilities were very fully dwelt upon.

The report on the mineral productions of the Colony, to which he alludes, is one of much value; and the minerals collected by the author of that report, Dr. Gygax, are now in their Museum. We all know that iron is very widely disseminated through our hills, but he points out a district near Ratnapura, in which, as he says, it may be found in such quantities, and with such facilities of water-carriage to Colombo, that it may be smelted here with English coal, and rendered as pig iron at £6 per ton.

If he is right in stating, as he does, that anthracite coal may also be raised in considerable quantities in that vicinity, and that the iron itself is of such a quality as not to require the expense of puddling, the cost of manufacture would be so far diminished, as to give reason to hope that these resources might be made practically available for the many public works which are now being carried on around us.

Again, it was within his own, the Chairman's knowledge, that an English gentleman, who had recently visited Ceylon for Commercial purposes, had, through information given him by the Secretary of

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this Society, been induced to make researches in our forests and jungles for dyewood, and substances available for tanning, which are there found in great quantities.

He had already so far succeeded in the North-Western Province, that he had actually chartered a ship of 600 tons direct to Liverpool, which was now taking in a cargo of these new products. His attention having been also drawn to a paper by Dr. Gygax, published in the early transactions of this Society, on the coloring matter found in the husk of the coconut, he had made such practical and successful experiments on the subject, as gave reasonable ground for believing that another most useful product might be added to the many already derived from that valuable tree.

He mentioned these thingsas instances only that there was much here yet to explore.

Sir E. Tennent's very elaborate work, whilst it established beyond all doubt, by reference to specific authorities, that Ceylon was a great mart in very early times for the interchange of traffic between the Eastern and Western worlds, also demonstrated that the natives themselves were by no means an enterprising or commercial people. The Chinese, who are supposed to have frequented Galle in the fifth and sixth centuries, seem to have obtained no exports here, but gems and images of Buddha.

It remained for the Dutch, in after times, to develope the Cinnamon trade; and men of the present generation remember the first planting of Coffee, now the great staple of the Island. English capital and English enterprise might yet add other staples to this, from the thousands of acres of forest that had hardly yet been trodden by human foot.

The report which had been this day read, called their attention to a Circular from the Secretary of State to the Governor, touching a communication from the Society of Arts and Manufactures in London, as to the importance of developing the trade resources of our British Colonies. This shewed the importance attached to such researches at home; and it was in the same spirit that this Society had, some months since, transmitted through the Colonial Secretary's Office at Colombo Circulars to the different outstations—requesting information under the specific heads of natural products, vegetable, animal and mineral, agriculture, irrigation, manures and markets, manutacture and trade, social habits, condition, education, and general statistics of the people. He, the Chairman, was well aware how heavily the duties of official life pressed upon most of our public servants; but still a change of occupation was in itself a relief, and he believed that many a young civilian or soldier, in the solitude of an outstation,

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would derive the greatest mental profit to himself, by turning his own attention, and that of the native headmen around him, to such subjects as these.

Sir E. Tennnet, in his book, makes honorable mention of Sir Alexander Johnstone, of Mr. Justice Starke, of Mr. Casie Chetty and others, who had found time amongst their judicial and public avocations, to contribute to the general stock of useful and interesting information touching this Colony. Dr. Gogerly and Mr. Hardy, too, are repeatedly cited by him as the highest authorities on the religion, history, ancient observations, and ancient languages of the natives;—and above all, he prominently puts forward our excellent Member, Major Skinner, whom we see amongst us here today, as the indefatigable executant of Sir Edward Barnes's enlightened project of not only opening up—by the great work of the Kandy road—the resources, but securing the future peace of the whole of the interior of the Colony.

It could not, then, be too strongly impressed on the public, that every man in his department, either in his own person, or by influencing those about him, might be aiding in this useful work. The statistics of coffee cultivation, the Pearl Fishery, the Úrubóku dam, the Batticaloa irrigation, the tides and currents so seriously affecting the circumnavigating existence of our Colonial steamer; the state of the elements and atmosphere, so sensibly deranged at every recurring monsoon; and even the expeditions of the sportsman, if also a naturalist, all afforded opportunity and matter for observation and valuable communications.

No one could have read the Minutes of the progresses made by our present Governor, through the different Provinces, without being sensible of the great importance attached by him to local researches, and to the development of the material resources of the country. Those Minutes, His Excellency had caused to be presented to our Library, and the Chairman trusted that such an example would not be lost on those who had it in their power, by the acquirement and communication of extensive local information, to establish for themselves one of the best claims for Colonial advancement.

He concluded by moving that the Report be received and adopted.

Carried *nem. con.*

Proposed by the Honourable the Chief Justice.
Seconded by C. A. Lorenzz, Esq.

"That the thanks of the Asiatic Society of Ceylon, are eminently due to Sir H. G. Ward, as the first Governor of this Island, who, by assigning a public building exclusively for a Museum and Library, and by a grant of public money in aid of its funds, has given to this Society the position of a Colonial Institution.

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"That whilst they tender their thanks in this behalf, the Members of the Society also bear in mind, that no Papers have been published of late years in this place, containing matter more interesting and useful than the Minutes of the progresses of Sir H. G. Ward himself, through the different Provinces of his Government; and, inasmuch as it has pleased him to cause a copy of those Minutes to be deposited in this Library, they, with much pleasure accept them, not only as a record of what can be done by an enterprising Governor for the benefit of the governed, but as an incentive to the Members of Her Majesty's Services, to lend their aid by contributing objects of interest and occasional papers to this institution, in developing the natural resources of the Colony."

Carried unanimously.

The following Gentlemen were then balloted for, and declared duly elected Members of the Society: the Honorable W. C. Gibson, Esq., A. W. Baylis, Esq., N. Schultze, Esq., H. Mead, Esq.

Resolved, that the Secretary be requested to place himself in communication with gentlemen at outstations, likely to interest themselves in the advancement of the Colony, in co-operation with the Society.

Resolved, that the following Gentlemen be the Office-bearers for the ensuing year:—

President:

Sir W. C. Rowe, Chief Justice.

Vice-President:

Rev. B. Boake.

Secretary:

J. Capper, Esq.

Assistant Secretary:

J. De Alwis, Esq.

Treasurer:

C. A. Lorenz, Esq

Curator and Librarian:

J. Maitland, Esq.

Committee:

Rev. D. J. Gogerly.
C. P. Layard, Esq.
M. Coomarasamy, Esq.
Rev. B. Boake.
R. Dawson, Esq.
J. P. Green, Esq.
J. H. Marsh, Esq.
L. Nell, Esq.
Rev. J. D. Palm.

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Committee of Papers:

Rev. B. Boake.
Rev. J. D. Palm.
C. A. Lorenz, Esq.
L. Nell, Esq.
J. De Alwis, Esq.
M. Coomarasamy, Esq.
J. Capper, Esq.

PAPERS REFERRED TO IN THE REPORT.

Asiatic Society's Rooms,
Colombo, January 26th, 1859.

His Excellency the Governor having, with the advice of his Council, assigned to the Asiatic Society of Ceylon, accommodation for its Museum and Library in one of the Public buildings at Colombo, and a pecuniary grant-in-aid of its funds, the Society considers this a fitting occasion for appealing to the Members of the different Services, and to the public at large, for their co-operation in promoting the practical utility of this Institution.

That end, it is apprehended, will be best accomplished, not only by uniting in one Museum at Colombo objects of every description calculated to illustrate the Natural History, the Geology, Mineralogy, Botany, Industrial resources, capabilities and Arts of the Island, but by interesting the Members of the Civil, Medical and Railway Departments, the Officers of Her Majesty's Army and Navy, and the gentlemen engaged in Commercial and Planting pursuits, in contributing such Statistical, Meteorological, Topographical, Historical, and other information as they may be able to collect: and in contributing, from time to time, original Papers to be publicly read at the Meetings of the Society.

The extensive works now in progress for facilitating internal communication, especially the completion of the Telegraph and construction of the Railway, are opening up, daily, new sources of information throughout the Colony, and the organization which already exists in every Government Department including the Mudaliyars, Ratémahatmayás and other Native Headmen, affords the ready means, if well worked, of enabling, as it is hoped, this Institution to become, as the depositary of, and as the agent for, diffusing much valuable local information, an active promoter of the public good.

The Society therefore takes this opportunity of informing all who may feel inclined to aid in caryying out the above mentioned objects, that by the liberality of the Government, all Papers and other objects, not too large for the convenience of the tappal, will be conveyed free of expense when addressed to the Secretary of the Society, and enclosed to the Colonial Secretary, Colombo.

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Articles of greater bulk, addressed in a similar manner, may be transmitted, alike free of expense, by the "Pearl" Steamer, from any part of the Coast at which she may touch.

JOHN CAPPER,
Hon. Secy.

HEADS OF ENQUIRY ON SUBJECTS SUITABLE FOR THE ASIATIC SOCIETY.

Agriculture.—Nature of Soil. Variety of Crops, and number in the year. Period of Land lying fallow. Use of Manures, and description. Irrigation. Agricultural Implements, whether improved or not. New Products raised. Proportion of inhabitants engaged in Agricultural pursuits. Produce if consumed in the District or sent to other markets. Cattle employed in. Description of Cattle reared, and if on the increase: Health and Disease of. Local value of Agricultural Produce and Cattle. If Crops have increased of late. Causes influencing ditto.

Manufactures.—If any, and their nature. Articles made; their value on the spot. Whether improvements have taken place in them. If on the increase.

Trade.—If any Export Trade exists in the District, in what articles, and to what extent.

Social Habits and Condition of the People.—If their condition be improved materially or otherwise, and from what causes. State of Education and Crime. Schools, and of what character; Attendance of Pupils, if on the increase. State of Vernacular education. What books used, and what children attend the Schools. Age at which Marriages take place.

General Statistics.—Population if on the increase or otherwise. Causes affecting it. Of what Races composed. General Health, and average Duration of life in the District. Prevailing diseases, number of thatched and tiled houses.

Natural Products.—An examination of such Natural Products as exist in the District, distinguishing those well known and in common use from those but little known.

Antiquities.—Notices of Ruins of Temples, Public Buildings, Tanks, Water-courses, or ancient Inscriptions in the vicinity, with any traditional accounts relating to them.

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Objects Suitable for the Society's Museum.

Birds, Reptiles, Animals, and Fishes, unless they could be properly preserved for transmission, are not amongst those objects recommended for collection. The Society, however, are willing to supply Arsenical Soap and Camphor to any collectors willing and able to undertake the preservation of objects illustrative of the Natural History of the Island: and, when practicable, glass jars and spirits for the reception of Reptiles or Fishes.

Geological and Mineralogical specimens are readily procurable, and always acceptable. Also, *Fossils and Corals* from the Northern Peninsula; *Marine Shells* from the Eastern and North-Western Coasts; and *Land Shells* from all parts of the Island.

Raw Products are to be met with everywhere, and to these attention is more particularly directed. Grains, Seeds, Vegetables, Fruits, Gums, Resins, Dye-Stuff and Woods, Oils, Fibres, Barks, Timber, &c., &c. Their abundance, value, locality, &c., &c.

Manufactures of every kind, with *Models* of the Machines or Implements employed; and a memorandum of the quantities yearly produced, and their local value.

CORRESPONDENCE CONCERNING THE MAURITIUS EXHIBITION.

Circular. *Colonial Secretary's Office,*
Colombo, 17th June, 1859.

SIR,—I am directed to transmit to you for distribution, six copies of a Prospectus of an Inter-Colonial Industrial Exhibition, to be held at Mauritius, on the 31st August next, and two following days, under the patronage of the Governor of that Colony, together with copies (6) of the Regulations for the guidance of contributors.

I have, &c.,
(Signed) JAMES SWAN.

The Honorary Secretary to the Royal Asiatic Society.

Port Louis, 10th April, 1859.

SIR,—It being the intention of the Royal Society of Arts and Sciences to hold an Industrial Exhibition this year, of which His Excellency the Governor has consented to be Patron, and to invite the Sister Colonies of the Cape, Ceylon and Reunion, to enter into friendly rivalry with Mauritius and each other on this occasion, I am directed

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by the Committee of Management to forward to you (herewith enclosed) 200 copies of the Prospectus, with the request, that you will have the goodness to transmit them to the Governments of the above mentioned Colonies, with a view to their being distributed there amongst those persons who are most likely to take an interest in and support our undertaking.

You are requested also to make it generally known to these Governments, that all expenses on account of freight and duties, (live animals excepted,) will be defrayed by the Society of Arts and Sciences, and that the following Regulations must be strictly attended to by the contributors:—

1st.—All articles intended for the Exhibition are to be expedited, so as to arrive here before the 15th of August, 1859.

2nd.—The cases to be addressed as follows:—
To the Committee of Management of the Industrial Exhibition, Government House, Mauritius.

3rd.—Each case must contain an accurate list of its contents, together with their uses (if necessary) to be signed by the Contributor. A duplicate of such list to be forwarded by Post, addressed as above.

4th.—In the event of the Contributor desiring to dispose of one or more of the Articles exhibited, the sale price of the same to be written on the List.

5th.—All articles either not sold, or for the disposal of which in Mauritius no specific directions shall have been given, will be returned to the Colony from whence they came, free of expense.

I have, &c.,
(Signed) W. W. R. KERR,
President of the Committee.

To the Hon'ble the Colonial Secretary.

CORRESPONDENCE WITH THE SOCIEY OF ARTS.

Circular. *Downing Street*, January 6th, 1859.

SIR,—I transmit to you enclosed copies of a correspondence which has passed between the Society of Arts, relating to the expediency of discriminating accurate statements of the resources of the Colonies, and of the bearing of such resources upon Trade.

You will perceive that, in the judgment of the Society, that object may best be accomplished by stimulating some competent persons or existing Societies in the several Colonies, to place themselves in

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communication with the Society, in order to arrive at a full understanding of the points upon which it may be considered that the mother-country is not now sufficiently informed.

I have earnestly to request, that you will use all the means within your power to promote the views of the Society of Arts, and favour me, if necessary, with any suggestions which you, or other competent persons, may consider better calculated to aid the full development of those views.

I have, &c.,
(Signed) E. B. LYTTON.

Governor Sir H. G. WARD, &c., Ceylon.

SOCIETY OF ARTS, MANUFACTURES, AND COMMERCE.

Adelphi, London, July, 1858.

SIR,—I am directed by the Council of this Society, to bring before your notice the desirableness of obtaining periodically from the more important of our Colonies, accurate statements of their resources, and the bearing such resources may have upon commerce. This Society has always taken a deep interest in the welfare of the Colonies, and if the information sought was obtained, the Council would propose to hold periodical meetings of this Society to discuss it, devoting, say one meeting to each Colony, and publishing accounts of such meetings in the Society's Journal, which is issued weekly, and distributed without charge among the Members, upwards of two thousand in number.

The Council conceive that such information would be reciprocally useful to the Colonies and to this Council, and that much useful knowledge for commercial purposes would be then circulated, which would be otherwise likely to remain dormant.

The Council direct me respectfully to request, if you should approve of what is proposed, that the Colonial Office may forward to the Governors of the Colonies, letters from the Council of this Society, with a recommendation to the Governors to give effect to the wishes of the Council. The Council, in addressing the Governors of Colonies, would request them to ascertain what competent persons in each Colony would be willing to furnish such a report as is suggested, and to put him in direct communication with the Society.

I have, &c.,
(Signed) P. LE NEVE FOSTER,
Secretary.

To the Right Hon'ble Sir EDWARD BULWER LYTTON, BART, M.P., one of Her Majesty's Principal Secretaries of State, Colonial Office, Downing Street.

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Downing Street, 29th July, 1858.

SIR,—I am directed by Secretary Sir E. B. Lytton, to acknowledge the receipt of your letter, in which you bring under his notice, by direction of the Council of the Society of Arts, the desirableness of obtaining, periodically, from the more important of the Colonies, accurate statements of their resources, and of the bearing which such resources may have upon Commerce, and state the mode in which the Council would propose to obtain such information, and to make it reciprocally useful to the Colonies and to the Society.

I am to request, that you will acquaint the Council of the Society of Arts, that it is Sir E. B. Lytton's wish to aid their project to the fullest extent of his power. But he fears that in most of the Colonies, the Society is at present too developed to allow of individuals, or public bodies being found, who could effectually correspond with the Council on the topics proposed. The Council are also, no doubt, fully aware that the Secretary of State cannot require the dedication of any public funds in the Colonies to this purpose. Subject, however, to these observations, Sir Edward will readily act in the matter as the Council may wish, and will be prepared to transmit to the several Colonial Governors (with the necessary recommendation on his part) such papers as the Council may furnish him for this purpose.

I am, &c.,

(Signed) CARNARVON.

P. LE NEVE FOSTER, Esq.,

Society of Arts, Adelphi.

SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

Adelphi, London, W.C., January 1st, 1859.

MY LORD,—I am directed by the Council of the Society of Arts to acknowledge the receipt of your letter of the 29th July, and to request that your Lordship will thank Sir Edward Bulwer Lytton, on the part of the Society, for the ready assent he has given to the request contained in my former letter, that he would be good enough to transmit to the Governors of the several British Colonies the proposals which have been under consideration, to make use of the Society to diffuse information as to the resources and products of the several British Colonies.

The Council consider, that the best measures for attaining the object they have in view, will be the following:—

1.—That such Colonies as consider that the meetings and proceedings of the Society of Arts would at all serve to give publicity to their

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resources, and tend to increase the demand for their productions, should select some competent person, or existing Society in the Colony, to frame a complete statement of the points upon which it is considered that the public of the mother-country are not sufficiently informed.

2.—That the individual or public body thus selected, should at once be put in direct communication with the Society of Arts.

3.—That the person or persons thus chosen should also designate, and obtain the consent of, some well-informed person in this country, either himself to read, at an evening meeting of the Society, the paper prepared in the Colony, or to confer with the Council as to the best method of securing their common objects.

Further proceedings may be later indicated, or may arise from the steps proposed.

Should any Colony consider that a different course of proceeding would better suit the peculiar circumstances of that Colony, the Society of Arts will be quite prepared to receive such suggestions.

I have, &c.,
(Signed) P. Le Neve Foster,
Secretary.

To the Earl of Carnarvon, &c., Her Majesty's Under Secretary of State for the Colonies.

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